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HAM-MISHKAN,

THE WONDERFUL TENT.

AN ACCOUNT OF THE

STRUCTURE, SIGNIFICATION, AND SPIRITUAL LESSONS
OF THE MOSAIC TABERNACLE ERECTED IN
THE WILDERNESS OF SINAI.

By REV. D. A. RANDALL, D. D.

AUTHOR OF THE "HANDWRITING OF GOD IN EGYPT, SINAI, AND THE HOLY-LAND."

With a Portrait and Sketch of the Author.

Let them make me a sanctuary that I may dwell among them.

-Exodus, xxv, 8.

CINCINNATI:
ROBERT CLARKE & CO.
1886.

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EXPLANATIONS.

This is not intended as a book for scholars and critics. Such have commentaries and Bible dictionaries at hand from which information can readily be obtained, and where all critical and disputed points are discussed and explained, so far as human learning and ingenuity are able to do it. The design is to give a succinct, definite, and, as far as possible, clear and intelligent statement of the literal structure of the Tabernacle, and, in connection with that, to present the instructive and important spiritual lessons the different parts of the building and its furniture suggest, or are designed to teach. This the author has endeavored to do without indulging too much in fanciful or extravagant interpretations, as many have done, and to do it in a style and language adapted to the great mass of common readers.

The purpose is not only to impart information upon one of the most wonderful structures ever erected—the first literal building dedicated to the worship of Jehovah God of which we have any account—but from that to awaken a deeper interest in the truth, and inspire the more zealous devotions of the heart toward that God who changes not—the great loving Father of us all—and who, to-day, as imperatively demands the affections of the heart, and the devout homage of the soul, as when He first placed man in paradise, or spake to his people in awful grandeur from the burning mount, or sat enthroned upon the wings of the cherubim. The earnest desire has been to make a book for the spiritually-minded—to aid and encourage the soul in nearer approaches to God, and more intimate communion with Him; to lead into fields few have attempted to explore, but which bloom like Eden with the rich things of God.

The journey into the wilderness was a real one, and the writer was one of the company. The Rabbi is introduced to aid in bringing out more clearly and forcibly many truths in which Jew and Christian are alike interested, and to open the way for the introduction of many lessons that could not otherwise have been so forcibly or naturally presented. The adoption of the narrative and conversational form has enabled the writer to give frequent change and diversity to the subject, and thus avoid the monotony of continued didactic discourse.

The author has long made the Tabernacle a study, and for some thirty years has used a small model of his own construction in teaching others. During all this time he has been gathering notes and making memoranda of original and selected thoughts, and in the compilation of these he may in some instances have failed to give proper credit for what others may claim as their own. He has not thought best to burden the work by many references and notes, as but few who read the book will care to consult the authors upon whom he has relied.

The author of "The Sacred Tabernacle of the Hebrews"— Edward E. Atwater—published in 1874, tells us his work was written more especially for clergymen, and he has done his work well; but this book is intended for the general reading public—for all classes of persons—to lead the contemplation from the literal to the spiritual, from the symbol to the glorious reality.

Etheridge's translation of the Targums has been used, and his prefatory remarks to that work have been found very instructive and useful.

The Old Testament contains some of the richest treasures of God's revelation, and the Tabernacle in the wilderness opens a rich mine of heavenly truth. Who can conduct us through the courts of the Lord's house and open to us the treasures of its golden symbols? Human reason alone can not light our pathway. Jehovah furnished the pattern; His spirit alone can unfold the mysteries. To Him let us look.



REV. D. A. RANDALL, D.D. 1813–1884.

A BIOGRAPHIC SKETCH.

"So his life has flowed
From its mysterious urn, a sacred stream,
In whose calm depths the beautiful and pure
Alone are mirror'd."

—[Talfourd.

The criticism is sometimes made that the biographer is often wont to dwell with too much emphasis upon the youth of his subject—that the early days of any eminent man are at best unimportant. But does not the poet prophesy:

"Youth what man's age is like to be doth show; We may our ends by our beginnings know."

And what maxim more true than that

"The boy is father to the man."

Will not then glimpses of the boyhood give us a clearer comprehension of the character, a deeper interest in the conduct, and a greater admiration for the achievements of the man. Let the boy be not neglected.

David Austin Randall, author of the book herewith offered the public, was one of seven children born to James Randall and his wife, Joanna Pemberton. The parents were able to bestow upon their children little less than those inestimable boons—good blood and Christian influences. The Randalls originated in bonny Scotland, in the stirring annals of which country the family name is not obscure. The Pembertons sprang from sturdy English stock, possessed of both ability and nobility. Joanna was a direct descendant of Ebenezer Pemberton, D.D., one of the early distinguished pastors of Old South Church, Boston. Both father and mother were native New Englanders, and Austin—as he was designated in the family—was born in Colchester, Conn., January 14, 1813. When the boy was about two years of age, the family, in search of better things, moved as far west as Auburn, N. Y.

Finding no organization of his own denomination in the place, the father, a zealous Christian, set about the establishment of one, and became the chief agent in the foundation of the First Baptist Church, which later ranked one of the largest and most influential in the state. In this pretty and growing village the father engaged in business, while those of the children who were old enough enjoyed the privileges of a select school. But the heedful parents decided that it were better for the boys to be reared away from what were considered the baneful influences of town life and associations, and so, in 1821, the family took up its abode upon a farm well chosen, some four miles from the thriving county seat of Canandaigua, and on the west shore of the picturesque and healthful Canandaigua lake. Here Austin grew to manhood. The forty acres gradually, through thrift and economy, increased to one hundred and eighteen, and the roadside blacksmith shop which the father, aided by the boys, conducted, were the only means of support to the large and growing family. For children, as well as parents, there was incessant and arduous labor and perennial privation. There were no luxuries, few pastime enjoyments, and scarce opportunities for social or intellectual improvement. Mother and girls did the housework and made the family clothing, even to the spinning and weaving; the

father and boys tilled the soil and took turns at the bellows or the anvil in the shop. Father James was a stern, exacting sire, with a quick Scotch temper that sometimes led him to acts of undue severity, which in his calmer moments he would regret. He believed that both boys and girls should be inured to hard work. But he was withal an earnest and consistent follower of the scriptural precepts, and was faithful and prompt in the discharge of all Christian duties. For industry and integrity in business, frugality and temperance in habits of life, few of his contemporaries were his equals. He was a man of abiding principle and firm convictions, and maintained in the relations of home all the ordinances of religion.

Joanna was a woman of the sweetest and most gentle disposition, of keenest sensibility and sympathy, and most excellent qualities of mind. She was a type of the loveliest and truest motherhood, and lived a life of the supremest self-denying devotion to her children, for whose welfare and comfort she unremittingly and uncomplainingly toiled. She often interceded in their behalf with the harsh and at times rash father.

Owing to the activity of his mind, the amiability of his manner, and the correctness of his deportment, Austin was the favorite child. Cheerfully and without complaint he contributed his share of service toward the family support. But if the seclusion and drudgery of farm life deprived him of social and intellectual advantages which he craved, it brought him health of body and vigor of brain that, no doubt, went far toward his subsequent success. Amid the struggles and sacrifices of this period he found an intense enjoyment and a broadening and lasting inspiration in the world about him. In the beautiful and romantic region of his lakeside home, this boy of reflection and sentiment, though poor in all else, was "rich in the prodigality of nature." Her book was almost his sole volume, and with no other tutor he would daily

[&]quot;Go forth under the opening sky and list to nature's teachings."

By night he would contemplate the azure expanse, brilliant with its thousand stars or curtained with its fleecy clouds. By day he delighted to climb the hills, ramble amid the rocks and rills, roam the fields and forests, sail the surface of the sparkling lake, or bathe in the depths of its crystal waters. One of his favorite studies was the geography of the heavens, and throughout his life no pleasure was so enchanting to him as that of viewing the grandeur or beauty of some landscape or ocean scenery, and in this unrestricted joy he learned, in the early dawn of his days, to "look through nature up to nature's God," and to find

"Tongues in trees, books in running brooks, Sermons in stones, and good in every thing."

Moreover, he loved every form of animal life. The birds and squirrels were his pets, and dogs and horses his companions. Not unlike the poet naturalist, Thoreau, he exerted a singular and rare influence over all dumb creatures. He cared for and caressed them as if they were fellow-beings, and with an instinct more unerring than reason, they always appeared to recognize in him a friend and protector, and to requite him with proofs of a grateful and trustful affection that was often remarkable. He had a sacred reverence for the humblest living object. No man was ever more mindful of Solomon's verse: "A righteous man regardeth the life of his beast." He did not delight in the sports of fishing and hunting, because it gave him pain rather than pleasure to rob the slightest and most despised of God's creatures of the boon of existence. But through all the enjoyment of this outdoor elysium, his mind thirsted for knowledge, and every flitting chance for the acquisition of learning was eagerly improved. The regular employment and the boyish pastime experiments in the father's blacksmith shop taught him many of the rudiments of philosophy and chemistry. In the winter season, attired in his homespun suit and self-patched shoes, he attended the school in the log-cabin school-house near by. Possessing an inquisitive, receptive, and retentive mind, he readily absorbed all the rural pedagogue could supply. He was an easy master of mathematics, but he especially excelled in English grammar and rhetoric—a proficiency that later was of incalcuable service to him as a writer and speaker. Almost from infancy he seemed to entertain the idea that he must fit himself for a public career, and before he was in his teens, much to the amusement of his brothers and sisters, he would mount a chair and declaim "pieces," the most oft-repeated of his repertoire being,

"You would scarce expect one of my age
To appear in public on the stage."

The only papers that found their way to the home circle were the Canandaigua Weekly and The Baptist Register of Utica. When about ten years of age he united with his elder brother, Pemberton, in doing chores at odd intervals for the neighbors, until conjointly the sum of two dollars and fifty cents was amassed, with which a copy of Plutarch's Lives was purchased. In perusing the stirring and stimulating pages of this clasics work, an irradicable fondness for history and biography was acquired. A little later an interest in the town library brought a quarterly installment of books, and with these, in the summer shadow of the trees, or in winter by the blazing light of the log-wood fire, he sat and read with the avidity of an epicure at a feast.

In the autumn of 1826, when Austin was not yet fourteen, Rev. Daniel Marks, a Free Will Baptist revivalist, came to the neighboring church and began a series of meetings. Austin, always of a reflective and religious turn of mind, with his brother Pemberton, six years his senior, became interested. In addition to attending the meetings for some three weeks, these brothers, alone or in concert, engaged daily in scripture reading, praying, and meditation. Both made a public profession of religion, and on the day before Christmas were, by Elder Haskell, pastor of the local church, baptized in the

waters of Canandaigua lake. Pemberton adopted the doctrine of the revivalist, and in due time became a cultivated and conscientious minister of the Free Will Church. Austin followed the branch of his father, and united with the regular Baptist organization. This early conversion, with its attendant circumstances, had upon his life and later opinions and teachings a most important bearing. It was an experience to which he often, in his public ministrations, alluded with warmth and earnestness. In his own account, written about the time of his entry upon the ministry, he says:

"I have no startling and mysterious revelations to relate; no rapid transition from midnight darkness to noontide light; no sudden change from the terrors and agonies of hell to the raptures of heaven. With me the change has rather been like the coming of the morning light, so imperceptible at first that one could hardly tell when night gave up her dominion.

"With my young companions I was gay and merry, and indulged in their sports, and joined in their follies, yet they were pursuits that I thought to be innocent. To many things that I saw among them I had an abhorrence—such as lying, quarreling, swearing—and in which I never allowed myself to indulge.

"Generally, I believe, when alone, religion was the chief subject that occupied my thoughts. I often wished that I was a Christian; and the thought that I was not filled often my mind with sorrow. I had never known of one so young as I becoming a Christian. I did not suppose it could be so. I often though if I was only old enough I should certainly be a Christian."

From nine to thirteen, when the revival aroused and led him into the church, his youthful mind struggled with the great problem of conversion. How will it be brought about? Why could he not feel that terrible conviction of sin, and then the sudden relief and subsequent ecstasy? He relates of this period:

"All this time my mind was filled with trembling anxiety. I wanted to feel that sudden change from sorrow to joy, from darkness to light, that I had heard young converts speak of. One day, while meditating over these things, and humming over to myself a few favorite lines, my mind was filled with more than usual peace, and for the first time in my life the thought came over me that I was a Christian. I felt as though Christ was my Savior and God was my friend. From this time I ventured to indulge a trembling hope that I was a Christian. But in answer to the inquiry of friends, when asked for the time when I was converted, I was under the necessity of acknowledging I could not tell, and this was to me a great source of perplexity. I thought the change from life to death ought to be so conspicuous that a person could point to the time when and place where it occurred. I made a public profession of religion, though still laboring under the harassing fears that I was not a Christian. I prayed for divine direction, and I felt it to be a duty and a privilege to be united with God's people.

"The obscurity of my experience was, however, for many years a source of uneasiness and perplexity to me, fearing that I might have been deceived. I was led into several severe trials on this account. But these very fears were, after all, of service to me in keeping me watchful and in leading me to the more faithful performance of Christian duties. But although I kept up my Christian profession, it was not until after my twentieth year that I obtained so full and clear an evidence of my adoption as to be freed from those perplexing doubts that from my first profession to that time had so much disturbed me. It is my belief, however, in comparing former exercises with present ones, that I was a Christian in early life. How early I can not tell; but if I was a Christian at fourteen, I have reason to think I may have been at ten."

The thought and teachings of much of our more modern theology would have relieved Austin of the sufferings of his

crucial course—an experience to him as original as it was momentous. That he passed through it so early in life reveals the deep innate spirituality of his nature, and the activity and precocity of his mind. As a clergyman urging the spread of Christ's kingdom, he often related this early religious experience as being a positive evidence and conclusive argument against the spirit of hesitation which many ministers in his denomination manifest in receiving young persons to church membership. His doctrine of conversion was easy, simple, and applicable to all. Conversion was a "turning toward God," and the experience of the individual in making that turn differed not as much in its nature as in its intensity. With some so slow was it as to be imperceptible; with others, a sudden, violent determination. The circumstances and phases of this conversion would vary much with the age, temperament, force of character, mental strength, natural bias, previous life, etc., of the individual. The motives that would lead to this new life might be many, and might be aroused through either or both the intellectual and emotional part of man's being. Mr. Randall allowed no theological cobwebs in doctrinal systems to hinder men from turning from a bad to a better way. So from his earliest youth religion shed her radiant influence over his existence, and after his public profession more than ever before the Bible and religious books monopolized his mind. He could not tell when he was first prompted to enter the ministry. That desire had always dwelt within him. At his ordination he declared:

"There never has been a time since the love of God first warmed my heart but what I have felt a desire to be useful in the world, and that that usefulness might consist in winning souls to Christ. From my early youth I carried with me the impression that I should live to manhood, and that I should preach the gospel. No other employment ever appeared to me so desirable as that; and in my early youth I used often

to pray to God that he would make it my duty and prepare me to preach his salvation."

Now, at fourteen even, he has a fixed purpose, a lifework, and every energy was bent for its sacred fulfillment. He consecrated himself to the noblest calling, and with indomitable will and perseverance, and indefatigable industry, he gave himself to such preparation as lay within his reach. At the age of eighteen he felt qualified to teach the common branches, and leaving his father's farm and family he took charge of a district school near Hopewell. He ever evinced the greatest love for children, and toward them exercised a tenderness and sympathy and patience that never failed to win their affection and confidence.

To this element of a successful teacher he added the faculty, to an unusual degree, of imparting knowledge in a clear and comprehensive way. His first school session was not without its incidents. The temperance movement of that period, inaugurated by Lyman Beecher, enlisted his hearty indorsement and co-operation. He began to teach temperance to his pupils and distribute among them the temperance literature of the time. On opening his dictionary upon his school desk, one morning, he found a note from one of the district trustees, who was not a teetotaler, admonishing the new pedagogue to desist from his efforts among the pupils in the temperance cause, and warning him that if he did not confine his instruction exclusively to the school text-books his position would be in jeopardy.

This threat of the trustee served only to arouse the young, fearless teacher to redoubled efforts in behalf of temperance, of which cause, from that time, he became an uncompromising advocate. After a year's experience in Hopewell he was (1832) assigned a school in Gorham, where he taught for six successive years, employing his spare hours in zealous study of such branches as were calculated to fit him for a literary and ministerial profession. He wrote occasional articles for the

country papers, and when opportunity offered delivered addresses in the cause of religion and temperance. At Gorham, March 3, 1837, he was united in marriage to Mary Ann Witter, daughter of Rev. Wm. Witter, a Baptist clergyman of that place. The following year (1838) he was permitted to take the initial steps toward his entry upon the ministry, being then licensed to preach.

This same year his parents emigrated to Ohio, settling at Richfield, Summit county—the center of the region known as the Western Reserve—the main pioneer population of which came from his native State of Connecticut. His two brothers had preceded the parents, and had located at Granger, near Richfield. Austin and his wife resolved to also try their fortunes in the land of the buckeye, and the aspiring young teacher and now preacher bade a reluctant farewell to his pupils. Of his last session and the scholars who were endeared to him he said then in his private diary:

"The time has passed rapidly and pleasantly, and I trust not unprofitably, to myself and the scholars under my care. The sorrow manifested by many of them, even to tears, the affectionate, though childlike, farewell which they gave me at parting was evidence that I had succeeded in gaining their warm regard. It was not without regret that I bade them farewell. But I have yielded to a sense of duty, and directed, as I believe, by my Heavenly Father, have resolved to leave the land of my youth, endeared by a thousand associations, the friends I love and with whom I would gladly remain, to bear the messages of Christ's salvation to my dying fellow-men."

During his long and tedious journey to Ohio, he stopped for several days, including a Sabbath, at Mead, Penn. Here he preached, and made so favorable an impression on the church that they, without further delay, there being a vacancy in the pastorate, gave him an urgent call to remain and become their pastor. But, "after much deliberation, and having sought direction from above," he concluded it was not his duty to

accept, and proceeded to Ohio. He reached Granger, August 1, 1839, and in his diary, after speaking of the gratification after so wearisome a journey, of greeting his father's family, he adds:

"If this privilege is so precious upon earth, how much more it will be to bid a final farewell to all toils and sorrows of earth and join in an eternal union with our Father's family above. Lord keep me by Thy spirit and make me faithful unto death, that I may at last wear a crown of glory."

These sentiments touchingly testify to the truthful sincerity and hopeful humility of his piety and his life purpose. Temporarily he located in Richfield, and was here ordained, December 18, 1839, by a council consisting of delegates from the Bath, Granger, Royalton, Bucksville, Cleveland, and Stringville churches.

In reference to his ordination he wrote at the time:

"I was ever unworthy of the notice my Father has taken of me. I am still unworthy. Do with me, O Lord, as seemeth good in Thy sight. To Thee for the service of Thy Church have I given myself. By Thee I wish to be directed."

Soon after his ordination he received a call to Medina, O. The Richfield church desired to retain him. Hesitating in his decision he visited his brother, the Rev. Pemberton Randall, residing at Granger, midway between Richfield and Medina, and asked his advice. The latter suggested a settlement after the method of their boyhood, namely, set up a stake on end and see which way it would fall. Pemberton thereupon placed a rail upright in the middle of the road, and on being left unsupported it fell toward Medina, to which place Mr. Randall at once removed, and where he remained as pastor some six years, and lived a most busy and successful life. In addition to his church charge he taught a day school, and for four years edited the Washingtonian, a weekly paper devoted to the great temperance agitation that was then engaging the attention of the people throughout the country. His zeal and earnestness

in the warfare against the terrible power of intoxicating liquor was unremitting, and his efforts in this direction occupied a large share of his lifework. In the spring of 1836, while a teacher at Gorham, when the question of temperance was first brought to his notice, and before any total abstinence societies were organized, he wrote out in his diary and set his name to the following pledge:

"I, the subscriber, residing in the town of Gorham, county of Ontario, and State of New York, believing that drinking of intoxicating liquor is for persons in health not only unnecessary but injurious, and that its use is the means of forming intemperate habits and appetites, thereby filling the world with crime and misery—do resolve:

"That no intoxicating liquor shall be used by me as a beverage, except as a medicine in case of bodily infirmity (reserving only the right of wine at the eucharist), that I will not traffic in it, that I will not furnish it for my friends nor provide it for persons in my employ, and that in all suitable ways I will discountenance the use of it in community.

"Signed this 4th day of April, A. D. 1836.

"D. AUSTIN RANDALL."

To that voluntary pledge he always adhered, and in speaking of it in the address delivered on his seventieth birthday, he said:

"It is to this abstinence from intoxicating drinks, together with care in diet and other personal habits, I attribute the vigor with which I am blessed at the age of three score and ten. The most of those who started with me in the race of life have fallen by the way. I have never shunned labor and have never had any severe sickness to lay me aside from the active duties of life; almost uninterrupted health has been vouchsafed me. Neither the stimulating poison of alcohol nor the narcotic poison of tobacco has left its enervating influence along the delicate pathway of my nervous system. I can hold that

arm out and carry a full glass of water to my lips, and no drop of it be lost by the nervous tremor of a palsied limb."

And while uttering these words, after he had been speaking for an hour, he verified his statement by holding at arm's length a glass filled to the brim with water, and not a muscle trembled nor was a drop spilled. In his tours abroad, though warned that the use of the impure waters of the cities was injurious, he refused to compromise his convictions and drank neither wines nor beer.

On July 19, 1842, his wife, who had been for more than five years his beloved companion, was called from earth. Of this dear one and the loss he felt at her death, the husband said in the privacy of his diary:

"In her I have not only lost a wife, but I have lost one who by her meekness of disposition, modesty of deportment and general prudence of character, rendered her an ornament to her sex and unusually beloved. But if these qualities of heart and of person had endeared her to others, how much more to myself, especially when to them were added those various virtues that adorn private life and bless with their cheering influence the domestic circle. Hers were not those excellencies of character that shine only in the presence of the public, and become eclipsed or changed to annoying faults in the private retirement of the family. She was the affectionate companion in whom I could confide, who could sympathize with me in affliction, who was ready to soothe my sorrows, ever able to heighten my joys and smooth my rugged pathway of life, the intensity of whose affection and the constancy of whose attachment I have never had reason for a moment to doubt.

> "To cheer life's way with peace and love, In kindness from the courts above God had an angel given, The world was sinful, drear and lone, Afflictions tossed the lonely one, God took the angel back to heaven."

Soon after the death of his wife, worn out by incessant labor and saddened by his bereavement, he made a journey of some weeks through Ohio and Kentucky. On this trip he preached and lectured at all points of importance at which he stopped, and he wrote interesting letters to the Washingtonian and other papers. The account of his travels at this time, on horseback, by stage and canal boat, is exceedingly novel and entertaining to the modern reader, whirled to his destination with ease and speed in the elegant cars of the express train. In the articles written on this tour Mr. Randall displays for the first time the development of those clear and vivid descriptive powers which afterward aided greatly in giving him influence, and in widening his reputation. Here is one little snatch from his diarywritten on the steamer "Express," in the Ohio river. After a humorous recital of his inability to sleep in the overcrowded cabin, he continues:

"At 12 o'clock I arose and walked on deck. Never was I more delighted. The beauty and magnificence of the river far surpassed any description. I sat down upon deck and gave myself up to the pleasant emotions that filled my mind. smooth tranquil waters of the Ohio, like a broad, reflecting mirror, are spread out around me. On my right are the hills and woods and valleys of my own adopted state; on my left rise the beautiful round-topped hills of Kentucky, which returning spring is richly clothing with luxuriant foliage, while over the whole the bright full moon, riding in a cloudless sky, sheds her silvery light. The scene is indescribably grand and beautiful. Sleep has fled from my eyes and emotions of sublimity fill my mind. If the works of God are thus grand and glorious, how much more transcendently glorious must HE be who planned and formed this scene; who guides these rolling waters to their destination; decks these hills and dales in living robes of green, and holds yonder moon, like a gorgeous lamp in the heavens, to spread her soft and silvery light on all around. My heart is lifted to Thee, O thou infinite, great and glorious God, and while earth is beautiful and its scenes delightful, and while in silent yet blissful contemplation the heart wanders back to loved ones of earth, forbid, heavenly Father, that these should ever rob Thee of that supreme love I, in common with all created intelligences, owe Thee, the great giver of all."

During his stay in Lexington he was accorded a visit to the residence of and an interview with the illustrious statesman, Henry Clay, then living in temporary retirement after having resigned his seat in the United States Senate.

Of Mr. Clav's appearance at that time, Mr. Randall wrote: "He is sixty-six years of age, a tall, erect, manly figure, easy and affable in his manners, and possessing in a high degree the power of making others feel at ease in his presence. His physical system shows marks of the wasting hand of time, but he still retains all that mental vigor for which he has so long been characterized. The conversation turned upon religion. I had previously understood his father was a preacher in the denomination to which I belonged. He certified such was the fact, and that a brother of his was now preaching in one of the western states, in the same church. He spoke respectfully of the cause of Christ. Thought he himself had a proper sense of religion, though not united with any branch of the Christian church. I remarked that we were looking up to those who were our superiors in power and wisdom, and upon whom devolved the direction of our civil affairs, and that it would also be well if they would be looking up to the great source of all wisdom and goodness for assistance and direction. To this Mr. Clay readily assented, and spoke with freedom of the obligations of the wise and great to that eternal source of all good. Happy would it be if the rulers of our land felt more their dependence on the great Governor of all, and men more under the influence of that moral power that springs from that source."

It was now that Mr. Randall, always the friend of the bond-

man, came for the first time in personal contact with the horrible reality of slavery. His uncompromising antagonism to this damnable institution was by this sight intensified, and he never shrank in his advocacy of abolition. He was one of the clergymen who vehemently denied the specious claim that the Bible supported slavery, or that the Christian church could be cowed to silence in the presence of the social and political power of the slave doctrine. On this very point he met and publicly disputed, in his church at Richfield, with the well known Abby Kelley, during her western tour in advocacy of abolition. With her scorching invectives she lashed the churches for their timid support. Mr. Randall met her face to face and courageously took the ground that she was wrong in her charges against the church, and that the church, as the organized force of true Christianity, must be and was the friend of freedom.

June 6, 1843, he was married to Mrs. Harriet Oviatt Bronson, widow of Sherman Bronson, of Medina, and daughter of General Heman Oviatt, one of the pioneer settlers of the Western Reserve, and one of the founders of Western Reserve College at Hudson, since removed to Cleveland and known as Adelbert College. For some years Mr. Randall and his first wife had resided in the family of Mrs. Bronson. She was his elder by some five years, and was a woman of strong, energetic and persevering character, and a vigorous and original mind. She had enjoyed the best educational advantages, and was cultivated in literature and music to a degree unusual in those days. She had a poetical talent and occasionally, later in life, composed articles for the papers. In such a companion Mr. Randall found a congenial and valued helpmate, and he often acknowledged his indebtedness to his wife for her stimulating encouragement and assistance in his progress as a writer and public speaker. Mrs. Bronson, at the time of her morriage, had two children, a daughter, Emilia, who died in 1847

at the age of fifteen, and Sherman Newton, now an honored and prosperous citizen of Marquette, Michigan.

The residence in Medina brought a fruitful harvest to the church, conferred a lasting benefit to the community, and proved a period of much spiritual and intellectual advancement to the pastor. Mr. Randall exhibited the most untiring industry in, and the most assiduous zeal for every good work. He preached, taught, wrote and lectured. By his sympathetic and generous devotion to every worthy object, by his exemplary Christian conduct, he exercised a wide influence among all classes, and by the attraction of his intellectual and social qualities he endeared to himself by lasting ties all with whom he came in contact. For much of his labor, especially his tireless efforts in behalf of temperance, he receiveb little or no compensation except the sweet consciousness of being about his Master's business. His editorial experience on the Washingtonian could not but be an excellent training school for his talent for writing—a gift which later contributed so much to the luster and usefulness of his career. The clear and comprehensive style of his composition, and the courageous and good tempered manner of his argument, rapidly brought him into notice throughout the state. So the years in Medina passed. He felt his faculties expand, and his powers for usefulness and influence increase, and, with a lofty and laudable ambition, he accepted when offered a larger field to exert himself and continue his progress. In the fall of 1845, Mr. George Cole, the proprietor, invited him to the associate editorship of the Cross and Journal, the organ of the Baptist denomination in Ohio and adjoining states, and published weekly in Columbus, Ohio. Such a line of labor was entirely in accordance with the taste and ripening talents of the minister, and with reluctance on his part, and great regret on the part of the church and community, he resigned his Medina pastorate, and November 10, 1845, removed to the city that was to be his home the remainder of his life. On the day on which he assumed his new position he said, in an entry in his journal:

"I am now to use the pen and speak to my brethren through the press. I pray God that I may be directed by heavenly wisdom and be made useful in instructing my dying fellow mortals in the great duties of life. The press, directed by heavenly wisdom, will be a powerful instrument in battering down the strong walls of satan's kingdom, and a useful auxiliary in building up the cause of Christ."

In every movement of life is found the same dependence upon and appeal to the guidance of Him to the glory of whose kingdom he had consecrated his powers and life work. He had a peculiar fitness and aptitude for the position of editor. He made himself thoroughly conversant with every department of newspaper work, both mechanical and financial, as well as the literary.

He assisted in looking after the business affairs—solicited advertisements, sought subscribers; he entered the composing room, learned its details like an apprentice, often set up his own articles, and frequently gave willing aid at the old fashioned crank press. After eighteen month's service as associate editor, Mr. Randall, in 1847, united with Mr. James L. Batchelder in a purchase of the property of the paper from Mr. Cole. The new proprietors changed the name of the publication to the Western Christian Journal, and under their judicious management the paper increased in circulation and influence, and the minister editor found ample scope for his industry and ability in the promotion of all good purposes. The articles which emanated from his pen were characterized by directness, clearness and force, yet always tempered with a catholic, charitable spirit. He maintained his own views intrepidly and unflinchingly, but was always fair and just in dealing with the opinions of an opponent. He was not combatative, but persuasive. He was logical, consistent and considerate. He state! the case fully and clearly, and left the consequences to the fairness and impartiality of his readers.

He composed easily, and sought simplicity and perspicuity. Neither his education nor inclination fitted him for the scholarly or ornate. He was, however, a careful, thoughtful writer. He thoroughly studied and considered his topic before committing himself to paper, or even speech. All of his writings gave evidence of thoroughness, completeness and precision. He never had to retract or readjust himself in respect to any opinion he had once expressed. For two years, until the summer of 1849, he continued with Mr. Batchelder, when the latter desired to become sole proprietor and remove the office to Cincinnati. Not wishing to again change his location, Mr. Randall sold his interest to his partner and the transfer to Cincinnati was accomplished.

In that city the paper has continued to prosper, and is now published under the title of *Journal and Messenger*.

During his connection with the paper his services were by no means solely confined to it. He traveled much throughout the state, lecturing and preaching, lending a helping hand wherever the interests of his denomination needed assistance. The year following his retirement from the Journal he returned for some months to Richfield, where he temporarily supplied the Baptist church which many years previous had ordained him. During this sojourn, there was born to him in Richfield, to his infinite joy, on October 28, 1850, his only child, Emilius Oviatt. Mrs. Randall had suffered for many years from impaired health and an extremely nervous and sensitive temperament. Throughout their married life of forty years much of the husband's valuable time was necessarily surrendered to the care and attention which his invalid companion at times required. But with what faithful and patient loyalty, with what cheerful and affectionate devotion he supplied the wants and fulfilled the wishes of that wife, all who ever entered that family circle can testify. Owing to the mother's physical infirmities, nearly the sole charge of the boy babe devolved upon the father, and the watchful fidelity and anxious fondness with which that care was bestowed can not be portrayed with the pen. The gentlest and most affectionate mother could have done no more. The boy, frail and delicate, and for many years through life a sufferer from a painful ailment, was to the tender and fond father a comfort and delight, which but increased as the years sped on. Something of the worshipful fatherhood is revealed in the following lines, which the father penned when the child was not yet a year old.

"DOES LOVE TO MY CHILD CONTRAVENE LOVE TO GOD."

Close to my joyous heart I hold My darling boy, now ten months old; A cherub, wanting but the wing, A gleesome, winsome, laughing thing.

His hair so soft, his eyes so blue, His little teeth just peeping through, His dimpled chin and ruddy cheek, A parent's thrilling hopes bespeak.

My chiding friends—for I have such— Tell me I must not love too much; That such affections lead astray, And turn the heart from God away.

O God, I ask, why didst thou move That fountain deep of filial love? If I may not its pleasures know, If I must check its gushing flow.

My yearnings toward that lovely boy, Whose look is hope—whose smile is joy; Will it prevent my love to Thee? Whose image stamped on his I see?

While to my heart my child I press, I love Thee not one whit the less; I'll hold him subject to Thy will, Yet bless the glorious Giver still. After the return of the family to their Columbus home, in 1850, Mr. Randall entered upon his career as a business man, becoming one of the firm of Burr, Randall & Long, dealers in books and stationery. On the death of Mr. Burr, and the subsequent retirement of Mr. Long, Mr. Randall associated with him as a partner Mr. Isaac C. Aston, the firm remaining Randall & Aston until 1875, when, on the withdrawal of the latter, Mr. Randall made his son the active proprietor of the business thereafter known as E. O. Randall & Co.

In business affairs Mr. Randall was successful far beyond the average man. He possessed all the qualities requisite for mercantile life—good judgment, coolness, diligence, energy and economy, and above all, the most unswerving honesty and integrity. The business prospered and grew steadily from the beginning, and the firm became one of the most widely known and highly respected of any of its line in the west. This bookstore was, moreover, not merely a financial aid to Mr Randall, but an auxiliary to his usefulness in many ways. It put him in the avenue of books and literature, it brought him in close contact with men of commercial pursuits and affairs, and thus broadened his serviceable knowledge, gave him a deeper insight into the ways of the world and a wider acquaintance with human nature.

He was imbued with the principle of the great Goethe, that life should be a progression—a development toward the complete man, and that every legitimate means, every golden opportunity, should contribute to that end. But it is not to be imagined that this entry into worldly pursuits was to exclude the minister, the man of letters, or the public benefactor. In this respect his course was as remarkable as it was praiseworthy. His participation in the concerns of the firm was that of financial manager, counselor and director—a position of responsibility and care, that occupied much of his time, but he would not relinquish his high calling. From 1842 to 1882 his name appears in the annual reports of the Baptist State

Convention, showing his faithfulness and efficiency at that post. From 1852 to 1858 he was the corresponding secretary and salaried agent of the convention, traveling throughout the state in its behalf and assuming more or less of the management of its financial and executive affairs—a most arduous and burdensome office.

In 1854 he was appointed the official chaplain for the Ohio State Asylum for the Insane, and this trust he held and satisfactorily filled for fourteen consecutive years. During that time it was his duty to preach each Sabbath afternoon to the inmates, and when in the city to attend a short prayer offered each week-day afternoon. It was a long and singular service to render the pitiable patients of this cheerless institution. But no one could have been more suited for or more felicitous in such a service. Mr. Randall's gentle, pacifying temperament, had a peculiar and potent influence upon these unfortunate parishoners, and they were quieted in his presence; they enjoyed, and doubtless far more than was known, appreciated and were benefited by his ministrations. Many are the interesting incidents and amusing anecdotes that might be related of the expressions on their part of attachment and fondness for their chaplain. Like the animals and the children, these reason bereft beings realized with unmistakable intuitions, that in him they had a friend and sympathizer, and so they had; and many a one, after recovery and release, sent written testimony of the light which through his gospel interpretations, had burst upon their half-darkened minds.

In May, 1858, began the most important pastorate of his life. At that time he was called to and accepted the pulpit of the First Baptist church in Columbus. The church was for many years the only one of its sect in the city, and from its location at the capital and center of the state, it naturally made its pastor a conspicuous figure in the denomination. For eight years Mr. Randall was the beloved and hard working director of this congregation. The church was not strong;

it needed the infusion of new life and fresh vigor, and to its building up the newly appointed pastor gave his best efforts, and he did this with the most fruitful results.

Mr. Randall's preaching, while not oratorical or scholastic, was such as took a firm and abiding hold upon the minds of his hearers. His pulpit utterances were plain, simple, straightforward appeals to the conscience and reason. His eloquence was none other than that of unanswerable, convincing common sense. It was never his part to play upon the feelings or excite the emotions. These he regarded as often misleading, and liable to operate not only independent of, but contrary to the dictates of a free and cool judgment. In religious affairs he pleaded for the complete concord of head and heart. His purpose in the pulpit was to instruct the people in the law and love of God, and to impress upon them the blessed benefits arising from obedience to that law, and conformity to that love. He preached Christ and Him crucified, and never failed to present Him not only as the Son of God and perfect man and exemplar of the highest character and noblest conduct, but as the inspiration and impetus of every good life. Mr. Randall was a close and profound student of human nature. His intercourse with men in the various walks of life gave him a wide range of observation and study. He learned the motives and methods of men, and this knowledge gave him great power in his function as a minister of the gospel and a teacher of the scriptural truth. He knew where the soil of the soul was most fallow, and there he planted the seed. His own heart experience, so true, so natural, was to him a rich mine for the enlightenment and encouragement of others. Nor were his spiritual impressions and sensations expressed in the effusions of gurgling sentiment.

> "The shallows murmur While the deeps are dumb."

His piety was anchored in the calm and serene depths of

a devout soul. To him the religion of Christ was too sacred, too sublime a theme to be flippantly hawked upon the street corners. Life was not a jest, but a precious and glorious trust; the world was not an illusion, but a grave and momentous reality.

His preaching pointed to the hopefulness, the cheerfulness and restfulness bestowed in Christ's promises. Patience, mercy, charity were the divine attributes be held aloft. Seldom spoke he of God's anger or condemnation. Theology troubled him but little. He had but small regard for sticklers, for sectarianism. Life was too brief and too busy for doctrinal discussions, and he oft repeated the lines of Pope:

"For modes of faith let graceless zealots fight; His can't be wrong whose life is in the right."

His message to man was the sermon on the Mount. Every discourse beamed with the beauty and blessing pervading a Christian life.

"Skillful alike with tongue and pen, He preached to all men every-where The Gospel of the Golden Rule, The new commandment given to men, Thinking the deed and not the creed, Would help us in our utmost need."

His sermons were carefully thought out, generally only partially written, and delivered in a calm, pleasing and impressive conversational manner. There were no sensational utterances, no striking climaxes, no rhetorical periods—scarcely a gesture save a rising movement of the hand to emphasize some important idea. He spoke earnestly, seriously, as if he had something worth saying and worth hearing. His sincerity of manner, the genial, benevolent expression of his countenance, the gentle, low tones of his voice, and the simple, clear language with which he clothed his thoughts, combined to rivet and retain the close attention of his auditors. No pastor ever more deeply implanted himself in the hearts of his

people. A man of quick, responsive sympathies and a cheerful, unselfish willingness that answered to every call. All classes flocked to him for counsel and aid, and none called in vain. He gave freely of his thought, time and means. The poor, afflicted and distressed were never turned away empty-handed. He was a father to his employes. He was a bountiful benefactor to many a young man and woman struggling with poverty for an education. In every day life, without publicity, he applied the doctrine of generosity and charity, which he advocated upon the Sabbath. His christianity was something more than a Sunday cloak. He had the faculty of adaptability, and in the sick room or house of sorrow and mourning the benignity of his presence bred a benediction and shed cheer and consolation. His was the heart which taught by time.

'... had learned to glow For others' good, and melt at others' woe."

To one so sincere and sympathetic it was easy and natural to unburden the hidden sorrows of the heart. Endowed with the highest order of social qualities, and delighting in companionship and society, he was the most welcome of guests. To a common-sense wisdom and a great fund of general information, he added the charm of fluent, fascinating conversation. His mind was keenly alert to enter into the enjoyment of those about him. He had no biases, no prejudices to repel. He had a warm welcome for friend and stranger. Fond of humor and appreciative of the ludicrous, yet he never dealt in ridicule or sarcasm, and however great the provocation he was never known to speak ill of the living or dead. Throughout life he sought only the good, the true and the beautiful to admire and praise, and he left the baser parts for others to decry. Mrs. Randall was equally sociable, and in her health an entertaining hostess, and their home was often the scene of the gathering of the clergy of the different denominations in

the city, for both the husband and wife cultivated the social fraternity no less than the religious harmony of all sects.

Thus Mr. Randall's pastorate made its wide and deep impress upon community. He aided his brother ministers, at home and abroad. He preached in any church that would open its doors, and at one time for several months filled the post of preacher and pastor to one of the colored churches. He made friends with the Jewish rabbi and the Romish priest. Christianity, with him, embraced every church.

In 1860 he was elected trustee of Dennison University, the literary and theological institution of the Baptist denomination. In this office, which he retained until his death, he ever held the esteem of the students, the confidence of the faculty, and trust of his colleagues on the board. He was eminently a peace-maker, and when differences arose among pupils or professors, it was his wise and impartial counsel that poured oil upon the troubled waters.

In 1861 Mr. Randall obtained from his church a leave of absence with the view of fulfilling a long cherished plan of visiting the Holy Land. This was a journey taken far less frequently and accomplished with far greater difficulty at that time than now. Taking steamer to Europe, he hurried across the continent to Marseilles, whence he sailed the Mediterranean to Alexandria, from which port he made an extensive tour of Egypt, navigating the Nile and visiting the historic cities and ancient ruins of that wonderfully interesting country. The Pyramids were special subjects of his study. He climbed Cheops, where forty centuries contemplated the army of Napoleon, and he made careful memoranda of its mathematical measurements, architectural structure, etc. The history and mystery of this strange and stupendous tomb was ever a favorite object of his reading and study. At Suez a party of several English and American clergymen was formed, and provided with camels, Arabs, guide and interpreter, the journey was made across the Great Desert "to the long desired object

of the pilgrimage, Mount Sinai." The party encamped nine days at the base of the mount. Of the ascent and the emotions he felt, Mr. Randall writes:

"Here we stand upon the Mount of God! Here is the end of our journey. For this we have made our long and weary pilgrimage across the desert. This mount has been the chosen theater for one of the most glorious and astounding revelations of God to man the world has ever witnessed. On this mount God once came down in awful grandeur and majesty; and on this sublime elevation His glory was displayed. I withdrew from my companions behind the cover of a rock, and gave myself up to the emotions the place was calculated to inspire. I read aloud from my Bible a description of the august and imposing scene, when the mount was made to tremble beneath the majesty and glory of the presence of Deity. I read the commandments that were rehearsed in the hearing of the people. I fell on my knees, and lifted up my heart and voice in prayer to Almighty God; and here I fulfilled the pledge I had made to my church and people, that I would pray for them from the top of Sinai. It was to me an hour of devout and solemn communion with the God of Abraham and of Isaac, of Jacob and of Moses."

On the return to Cairo the party proceeded to Palestine, making a stay of many weeks in Jerusalem, "that sacred place fraught with so many hallowed associations—the great central point from which has gone forth the influence that is regenerating the world—the City of Zion, Moriah, Gethsemane, Olivet and Calvary." Excursions were made to Betheny, Hebron, Nazareth, the Jordan, Dead Sea, Sea of Galilee, and, indeed, the cities, plains, hills, valleys and lakes made historic and hallowed by the memories of the life and words of Him who spoke as man never spake before. Mr. Randall closed his narrative of this tour, lasting many months, thus:

[&]quot;We have had a long and interesting journey-I trust not an

unprofitable one. We have traveled over the ground that has witnessed the events of the world's early history; stood on the hoary ruins of palaces and temples, and looked, as it were, into God's treasure-house of knowledge. We have seen Egypt, wandered in that 'great and terrible desert,' climbed the sublime and venerated heights of Sinai and Horeb. We have made the tour of 'The Holy Land'—the land of God's revelations, mysteries and miracles—where angels have found pathways, and have ascended and descended on missions of mercy and judgment. We have lingered about the 'Holy City' and walked in the paths consecrated by the feet of the glorious Son of God. We have marked the changes time and the judgments of heaven have wrought—how prophetic declarations have been fulfilled—have read upon a thousand tablets the 'Handwriting of God.'"

Throughout this journey Mr. Randall wrote numerous articles to the home papers and kept a full and accurate journal, gathering a vast amount of data and memoranda, which he employed on his return in the preparation of a work in two volumes—aggregating some seven hundred royal octavo pages. It was entitled "The Handwriting of God in Egypt, Sinai, and The Holy Land." This book, as the writer says, was "designed not only to present the interesting and exciting incidents of travel, but to connect with the scenes and places visited the most prominent and instructive historic events that have characterized them; drawing from them illustrations from scripture, events of history, sketches of biography, and, more especially, the important moral lessons they are calculated to suggest, and such as, it is hoped, will benefit the heart and life."

This work is written in terse, limpid language, that flows with an ease and grace that fastens the reader at the outset and holds him almost spell-bound to the last. The descriptive powers of the author are unsurpassed for vividness and beauty. He was able with the pen to give that rare and realistic touch

that delineates the scenes and describes the sensations they awaken so strikingly and so accurately, that the reader is borne along as if in reality the close companion of the author. The old and young, pupil and teacher, the scholarly and uneducated, read these pages with equal pleasure and profit. Its popularity was phenomenal, and the publishers sold nearly one hundred thousand copies, winning for its author a widespread and lasting reputation. It was indeed an enviable achievement for the author to be able, through the medium of the pen and press, to thus multiply himself and carry to thousands of homes scattered through the land the rare and beneficial privileges of travel and study.

In 1863 Mr. Randall united with several business men in the formation and incorporation of the First National Bank of Columbus, very soon the leading bank of the city. At the first election of the board of directors he was chosen a member, and was not only so retained each year until his death, but served many terms as vice-president. In deploring his decease his fellow directors, some of whom had been associated with him for many years, paid high tribute to the constancy and faithfulness with which he discharged the duties and trusts of his office, to the piety of his character and example, to his benevolence and kindness, his wise and safe advice, but above all to his conscientious, upright Christian conduct. In the exercise of judgment in business affairs he had the rare property of getting outside of himself, and of being able to decide upon the merits of a question purely without reference to any personal relations it might bear to himself. Even in matters touching his own interests he could be absolutely impartial. Right was always stronger than self. Nor can we fail to note here the intense industry of his life. At this time and for several vears he was a pastor, chaplain, banker, merchant, secretary of state convention, a constant writer for the press and a lecturer greatly in demand. Yet he maintained in all these

multifarious relations one consistent Christian conduct, above cavil and above criticism.

In 1865 he spent some time in the camps and hospitals of the Union army at the South, as a member of the Christian Commission. He was a loyal citizen, an enthusiastic patriot, a lover of his country, with a firm faith that the Republic was the chosen country for the moral and civil advancement of the race.

In 1866, overburdened with the increasing duties that were crowding upon him, Mr. Randall resigned the chaplaincy of the asylum and the pastorate of his church, and in the early spring of the following year, 1867, made a second tour abroad, spending some eight months in Europe, principally in the leading cities and art centers, as Edinburgh, London, Paris, Florence, Venice, Rome and Naples. He was accompanied by his son, whom through life he made his constant companion and confident.

This tour proved a refreshing recreation to his wearied mind, and a source of fresh replenishment to his store of knowledge. He was the industrious and indefatigable gleaner of facts and ideas, which were carefully preserved in written form for future use. He took appreciative delight in the fine arts, painting, sculpture and architecture; it aroused and stimulated the poetry and sentiment of his soul. With a keen relish he would spend hours at a time in the art collections of the museums and galleries, often carrying with him to read while viewing the object the works of the descriptive poets and prose painters. To be with him at such times was to participate in the most inspiring intellectual companionship. Paris, at this date, was in the zenith of its splendor and the scene of the exposition, to which the lavish Napoleon III. had invited all the princes, potentates, and crowned heads of the world. It afforded an exceptional opportunity to see the peoples of all nations, the peculiarities of their habits and the products of their industries.

The year 1869-70, Mr. Randall spent in Marquette, Michigan, the home of his step-son, Mr. S. N. Bronson.

During this time he was made temporary pastor of the Baptist church of that place, and the same qualities that drew to him adherents and admirers elsewhere brought to him here another large circle of warm friends that will ever bless the memory of his acquaintance. In the invigorating atmosphere, and amid the charming scenery of this Lake Superior region, he read and wrote with more than his accustomed zest. He rhymed in his school-boy days, and the poetic in his nature ripened as his years increased. Many of his poetical publications are worthy to adorn the pages of our truest poetry. What prettier bit of descriptive play than the following:

THE BAY OF MARQUETTE.

[Written from the piazza of a boarding-house overlooking the bay.]

From the quiet porch where I am staying, My thoughts o'er yon blue waves are straying, Stretching away in broad expanse, As if the weary soul to entrance, The beautiful bay spreads bright and clear, With its ever changing face to cheer.

Beautiful Bay,

Bright as day, Beautiful waters, cheerful and gay; All to be seen in the sunlight playing, From the quiet porch where I am staying.

When Sol looks down with noontide rays, Or peeps aslant from morning haze, Or western light of waning day, Or monbeams on the waters play, Each fleeting cloud, each varying hue, Add some new beauty to the view.

Charming and bright,

In pearly light,
Beautiful still, by day or night—
All to be seen in the moonbeams playing,
From the quiet porch where I am staying.

All the genius of a nation, All the gems of art's creation, Can not to thy charms aspire; Now 'tis emerald—ruby—sapphire; Then as if a flood of pearls O'er the expanse some fairy hurls.

Beautiful Bay, Bright as day, Ever changing, cheerful and gay; All to be seen in the sunlight playing, From the quiet porch where I am staying,

Now thou liest calm and still,
As bereft of power or will;
Naught disturbs thy tranquil breast,
Quiet as a child at rest.
Now whirlwinds give the tempest birth,
And thy billows shake the earth;
Foaming high, like mountains tossed,
On thy rugged rock-bound coast.
Foam and spray,

Terrible Bay, Spreading ruin in thy way, Tossing the mariner like Titans playing, Seen from the porch where I am staying.

Anon the temptest's power is stayed,
And thy billows gently laid,
Now the ship her sails unfurl,
And the steamer's cloudy vapor curl;
Now the sailboats gently glide,
Or the 'prentice's oars applied;
Gentle swains as gently move,
Seeking health, but making love.
Beautiful Bay,

In the hush of day,
Where mariners toil and lovers stray;
All to be seen in the moonlight playing,
From the quiet porch where I am staying.

Magnificent setting God giveth thee,
O beautiful gem of this inland sea!
From Presque Isle's coves and pebbly strand,
To pictured Rocks and Island Grand;
To castled cliffs and caverned dell,
Where the Indian geneii dwell,
With hills and mountains girt around,
Iron-ribbed and copper-bound.
Glorious Bay,
Bright as day,

Decked in wonderful array; All to be seen in the sunset playing, From the quiet porch where I am staying.

On his return to his Columbus home, in the summer of 1870, the Dennison University conferred upon him the degree of Doctor of Divinity. He accepted no other pastoral charge, but he contributed his services as a preacher and counselor whenever such aid was needed, either in his own or other denominations, at Columbus or elsewhere.* His time was closely crowded with these ministrations, in the oversight of his business affairs, the education of his son, the increasing care of his invalid wife, and his literary pursuits, such as lecturing, writing for the press, and reading in favorite fields of study. Dr. Randall, while, owing to the fact of his self-education, was not a technical scholar, was throughout life a most earnest, conscientious, diligent student. His range of learning was as expansive as its form was serviceable. Few men had greater desire or love for the acquisition of knowledge, and as with the great German, so with him, "it was ever good to know something." His mind had a scholarly structure; it was logical and analytical. He had the intellectual intuition and intention. He knew definitely what he wanted to accomplish, and he always discerned a distinct method by

Memorial services were held at various places, notably by the Rev. Mr. McFarland at the Russell street Baptist church, Columbus, a church Dr. Randall was largely instrumental in establishing; by the Rev. K. B. Tupper, in the First Baptist church, Marquette, Mich.; by the Rev. W. W. Thomas, in the First Baptist church, Medina, O.

^{*}Mr. Randall's benevolence and catholicity won for him the friendship of every church circle. His services were as freely offered to all—Jew or Gentile, black or white, orthodox or heterodox. The wide friendliness that was felt for him was manifested at his funeral, when tributes to his worth as a man, a minister, merchant, citizen and writer, were delivered by the Rev. Dr. Stidham, of the Baptist; Rev. Dr. Trimble, of the Methodist; Rev. Dr. Moore, of the Presbyterian, and Rev. Dr. Gladden, of the Congregationalist denominations. Rev. J. Poindexter, of the Colored Baptist church, also took part, and the burial service at the grave was read by the Rev. Mr. Colloque, of the Episcopal church.

which to accomplish it. So while not versed in the niceties of any particular branch, there were many subjects with which few were more familiar. Though unexcelled in a knowledge of English, because of the neglect of his early training, he learned languages with difficulty. He had slight acquaintance with the Latin, but the Greek he mastered by his own efforts sufficiently to be able to critically examine, as he often did, the original texts of the New Testament. Of the Hebrew he acquired much, studying it at one time, before going abroad, under the tuition of the distinguished Father Frey, a converted Jewish rabbi. Concerning his interest in this study, Dr. Randall wrote:

"It gave me great satisfaction to pronounce that most ancient of languages, the language in which God communicated to man His will, the language that awakened the echoes of Paradise before sin had introduced death and misery into this fair world."

Through translations he gleaned the gems of classic literature—the writings of Virgil, Homer, Plato, Socrates, and other poets and philosophers of Greece and Rome. Metaphysics did not enlist his interest. His mind was too eager for the solid facts, the sure foundations, to be lulled or diverted by the intellectual juggleries of sophistry or the mists of theoretical dreamers. In his seventieth anniversary address, he defined his conclusions thus:

"I have learned to search for the foundations. I have seen many changes in the rise, decline and overthrow of popular theories: both in science and theology. I have not time to mention them. Men talk about the exact sciences and the certainty of established truths. I have almost come to the conclusion of the old questioning philosopher, with regard to human theories; that nothing is certain, all things are doubtful. The philosophies of the world are ever changing. Theories are advanced to-day to be overthrown to-morrow. One man is positive he is right in his conclusions, another

arises and searches him, punctures his conclusions and plants the seeds of a new philosophy, only to be overthrown by another assailant. I am not a scientist, and may not be able to meet logic with logie; but I have learned what is to me one of the most important lessons of my life, that there are some things that can not be shaken. I stood on the summit of Sinai, the mount that once trembled beneath the feet of God. Whatever mistakes Moses might have made, he did not make any when he stood as the mouth-piece of eternal Jehovah and proclaimed, amid the thunders of Sinai, the ten commandments of the moral law. They were written on adamant, and are as unchangeable as the nature of God. They are the foundation of all morals and of law, and order, and prosperity among men. And when Christ stood on Calvary and gave as the sum and substance of that law as love to God and love to man, His utterances were unmistakable and unimpeachable. Whatever may be the philosophies of science or the dogmas of theology, the utterances of skepticism, or the wanderings of unbelief, these few moral truths none can gainsay or contradict. Truth is one, whether written on the rocks of the earth or constellations of the heavens, or in the moral constitution of man. God is one and never contradicts Himself; and when the scales of ignorance, of superstition, or prejudice, or sin fall from the eyes, and truth is found, all will harmonize, all will speak the same language, all will come and cast their sorrows at the feet of Him who sits enthroned Creator and preserver of all."

Hence his intellectual pathway lay in the fields of moral and natural and revealed theology, rather than the scholastic or speculative. Again he continues:

"There are some questions I long ago settled, and settled them so satisfactorily to myself, I have had no disposition to open them again. I have studied the world and studied men; I have studied creeds, and more especially the results of courses of conduct and systems of faith; I have studied my own heart,

conscience and consciousness. I believe God has, in the creation, endowed man with a moral and spiritual nature, and by that moral nature he takes cognizance of the things that relate to God and spiritual truths created in the image of God. God comes to him and finds a medium of communication with him, spirit to spirit, imparting understanding of divine things. Jesus said in his teachings: 'If any man will do the will of God he shall know of the doctrine whether it be of God.' Try this and you will find an infallible test. By these studies and these tests my faith has been established. I believe in God the Father Almighty; in Jesus Christ his only son; that He was crucified for our sins and rose again from the dead. I believe in the Holy Spirit in communion with God the life everlasting. These great questions with me have long been settled. On this solid rock I stand; all other ground is shifting sand."

The pure Bible was his daily portion. He knew it like a book—its history; the histories and biographies and lessons it contained; its texts and their spiritual significance and literal meanings. Few savans are so simple or satisfactory in divining its truths and teachings.

The history and religion and literature of the Jews, God's chosen people of Israel, profoundly awakened his attention. In 1854, in his workshop, where his mechanical ingenuity found play, for he could turn his hand to almost every form of labor, he constructed a portable wooden model of the Tabernacle, with all its singular furnishings and symbolic furniture. This miniature pattern of the Tabernacle, of incalculable use to him in his lectures, Bible studies and Sabbath-school teachings, stimulated his studies of which the volume of Ham-Mishkan, herewith published, was the outgrowth.

Through many years he gathered, as opportunity offered, information and ideas for this work. The last pages were written but a few weeks before his final illness. He was arranging for its publication when death overtook him.

He had other works in contemplation, and one, the "Life of Moses," in partial preparation. But like that great patriarch and leader, whom Dr. Randall regarded as the greatest character of history, the biographer and author was called before the fulfillment of his purpose.

With words that proved almost a prophecy, he closed his address, delivered Sunday, January 13, 1883:

"In all the pursuits and progress of life, in all the places where I have wandered, I have found humanity much the same. My intercourse among different nationalities and in different lands has taught me many valuable and important lessons. It has not diminished my faith in the ultimate higher destiny of the race. But I have found God just as near me on Ebal, the mount of cursing, as on Gerizim, the mount of blessing. I have learned a thousand lessons. I can not utter now the pleasant remembrances of which I shall carry with me when I pass to my final home in the beavens, and soon will close the scenes of my active life. I have lived through an age of wonders. I am thankful to God that He has spared me, and glad of the opportunity to speak to you and make this review of the past. I have faith in God and hope in the future. I can sav with Paul, not boastingly, but in humble dependence on God, I have fought a good fight, and when the end comes, as soon it will, and you gather around my bier, you may repeat the words of a good and honored poet:

> "Why mourn we that our aged friend is dead? We are not sad to see the gathered grain, Nor when the yellow fruit the orchard cast, Or yellow woods shake down the ripened mast.

We are glad that he has lived thus long; And glad that he has gone to his reward. When his weak hand was palsied and his eye Dim with the mist of age, it was his time to die."

In the year 1884, on the 27th day of June, the "leafy month" in which the poet chooses to die, after an illness of only a few days, he answered the summons. He was suddenly

cut off in the midst of a busy, useful career. "His eye was not dimmed and his natural force had not abated." He had just concluded an agreement with a literary bureau to make a lecturing tour of some months throughout the west. He preached the Sunday before taken ill, and had an engagement to preach the Sabbath upon which his funeral took place. To the last moment of his life he had lived as bids the poet:

"Cateh, then, O, cateh the transient hour; Improve each moment as it flies; Life's a short summer—man a flower— He dies—alas! how soon he dies."

One of the distinguished journalists of this country, who had enjoyed intimate acquaintance with Dr. Randall, in announcing his death, said this of him:

"The writer, who was for several years a member of Dr. Randall's family, and under the guardianship and direction of himself and his noble and estimable wife, desires to lay his tribute of affection upon the tomb of this grand and good man. In the family he had the sweetest and most gentle disposition of any man on earth. He never said a harsh or unjust word of any human being. No man was ever more positive in his convictions—no man more tolerant of the convictions of others. In all his domestic, social, and political relations, he was the ideal citizen. He was especially the friend and helper of young men. The amount of good he accomplished in this capacity was incalculable. He had passed the allotted term of three score and ten, though always of frail and delicate physique; but the longest life of the patriarchs would hardly have sufficed for all the good such a man can do in our time."

Truly said. His life can not be measured by its days, many as they were, for we are told:

"We live in deeds, not years; in thoughts, not breaths; In feelings, not in figures on a dial; We should count time by heart-thobs.

He lives most
Who thinks most, feels the noblest, acts the best."

His was an active, noble, useful life. It was not illustrious with the success of statesmanship, the brilliant battles of the warrior, or the fame of the fearless reformer. But from youth to death he humbly, quietly, faithfully, devoutly consecrated every talent of his mind, and contributed every moment of his time to the good of his fellow-men and the glory of his God. The greatest, the most heroic can do no more. The sweetness, gentleness of his nature was not born of weakness or effeminacy. He had great strength, moral and intellectual. The vigorous, assertive strength that attracts the weak. He had the calmness of self-confidence; the poise of conscious power. There attended him the atmosphere of protection. His presence brought not only peace and serenity but the feeling of safety and security. His gentleness and generosity were a constant and silent rebuke to the selfishness and sordidness of the world, and by

> "That best portion of a good man's life, His little, nameless, unremembered acts Of kindness and of love"

He pointed others to the highest, noblest form of life. He died as he lived. He was prepared to go. He had fought the good fight, he had finished his course and kept his faith. For him death had no sting, the grave no terrors. At the early dawn, as the first blushes of the summer sun illumined

"The chamber where the good man meets his fate,"

death laid his icy hand upon his brow. A brightness as a light from the white throne passed over his countenance. He fondly clasped the hands of loved ones, while with a peaceful, trustful resignation, his spirit entered upon the journey to its eternal home as serenely as the quiet waters, at eventide ebb toward the bosom of the great deep.

"He made a heaven about him here, And took how much with him away."





THE TABERNACLE AND ITS COURT.

HAM-MISHKAN,

THE WONDERFUL TENT.

CHAPTER I.

INTRODUCTORY REFLECTIONS—IN EGYPT—PREPARA-TIONS FOR A JOURNEY—ENCAMPMENT BY THE SEA.

Will God indeed tabernacle among men? For Him whom the heaven of heavens can not contain, can the earth furnish a dwelling place? "He is my God," said Moses, "I will prepare Him a habitation."

Moses completed his work, and was laid to rest in the lone grave on Nebo. The Tabernacle served its purpose, and gave place to the costly and magnificent temple of Mount Zion; but the work of the wilderness was not forgotten. After near fifteen hundred years had passed it was written by the pen of inspiration, "There was a Tabernacle made; the first wherein was the candlestick, and the table, and the show-bread; which is called the sanctuary. And after the second vail the Tabernacle, which is called the holiest of all; which had the golden censer, and the ark of the covenant, overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant, and over it the cherubims of glory shadowing the mercy-seat."—Heb. ix.

Wonderful structure! marvelous for the wisdom that inspired it; the skill of the architect; the luxuriance of its materials; the elegance and beauty of its workmanship! More astonishing than all, that the mighty God should dwell within its curtains, and fill all its innermost recesses with the inexpressible glory of His presence!

Where was this wonderful structure? Upon whom did God bestow the honor of its erection? What were the impressive lessons it was designed to teach? Let us go and see for ourselves;—mingle with the chosen people of God; witness their miraculous redemption from bondage; follow them into that great and terrible wilderness; gather with them at the mount of God, where awe-stricken and adoring they behold His glory. Let us enter the court, and even press with the High Priest behind the costly curtains, and stand among the golden symbols, radiant with the glory of the mysterious Shekinah!

Here we are in Egypt! What strange things have transpired around us! Here was the earthly home of civilization; the cradle of science and the arts; the garden and the garner of the world! Here we are in the home of the Pharaohs; the land of mighty temples and gigantic pyramids! Wonderful land! Wonderful in its physical features; in the mysterious river that gives it fertility; in the antiquity of its history; the surviving monuments of its ancient grandeur! To the Christian more wonderful for its association with the chosen people of God; of Abraham's visit; of Joseph's slavery, humiliation, and final exaltation; of Moses' birth and princely adoption and education; of the astounding miracles by which he vindicated the power and majesty of the God of his fathers, and led his people from bondage to the promised land. What lessons come to us from all the

records of the past; from the desolations and ruins of the present!

The history of redemption is full of interest. The hand of God is seen in every stage of its development. Sin had no sooner separated man from his Maker than the grand scheme for restoration to a lost paradise commenced. God did not withdraw Himself from the world. East of Eden were the cherubim, and the tokens of God's abiding presence, and there sacrificial worship commenced. Abel's altar and bleeding lamb was the beginning of that long series of sacrifices that marked the patriarchal age, and by which men sought acceptance with God.

The first great historic period reached from the creation to the flood—from the beautiful garden, the flaming sword and the cherubim of Eden to the dark and dismal waste of waters that entombed a world. Noah walked the renovated earth, spanned the radiant bow of promise, and from his consecrated altar the smoke of his sacrificial offering ascended, a sweet-smelling savor unto God.

But again the Creator was forgotten, truth was perverted and man walked in the blindness of sin and the pollutions of idolatry. Jehovah, by a strange and mysterious call, separated Abraham from his kindred, his father's house and his native land. He gave him special revelations, made him a depositary of His truth, the agent of its preservation, and the means of its dissemination. He pledged to him His special protection and blessing—promised that a nation should come out of his loins, from whom should arise the Messiah in whom all the nations of the earth should be blessed. He led him a weary pilgrimage into an unknown land, and among a strange people. Canaan and Egypt knew his wanderings; but, wherever he went, the altar of his God marked his en-

campment; the smoke of his burnt-offering ascended to Heaven, and the angels of the unseen Jehovah were his companions and guide.

The years roll on. By a strange series of events his posterity are settled in this land of Mizraim, and the twelve families became a great multitude. We know the story of their bondage; the severity of their oppression; and how, from the bitterness of their vassalage they cried unto God. Jehovah never forgets, never leaves Himself without a witness. So sure as His throne is established in the heavens, so sure His promise will be performed.

At last, after long waiting and suffering, the time came for their deliverance. Moses made his advent in the court of Pharaoh. His was a marvelous escape from the decree that doomed to death the infants of his oppressed race. Saved by water; adopted by the daughter of the king; reared at court and educated among princes; God was secretly and mysteriously preparing the way for the fulfillment of His apparently forgotten promise to Abraham, and the ultimate blessing of the world.

By this man of God's appointment deliverance was to come to Israel. That enslaved nation was to be led out of Egypt, and that event was to mark an epoch in the world's sacred history; a great revival of religion was to bless mankind, a new, and more complete revelation from Jehovah to be made.

The few scattered truths that had fallen at uncertain intervals along the patriarchal ages, were to be gathered up, and a complete system of law, of faith and worship, established. God would make His character more fully known; unfold the great doctrine of expiation from sin, and prepare the way for the introduction into the world of the great atoning sacrifice—the Lamb on Calvary!

Now we are to follow in the track of this redeemed people; go with them into the wilderness of their wanderings; stand under the light of the mysterious pillar of cloud and fire; listen to the thunder of God's voice on Sinai; contemplate the erection of that costly Tabernacle, and seek a solution of its sublime symbols, and heavenly ministrations.

But a journey into the desert, and a visit to the mount of God, is still a formidable undertaking. Now, as in the days of Israel's exodus, it is, as Moses called it, a "Great and terrible wilderness." The camel must be the transport, the wild Arab the guide and attendant. Tents, beds, provisions, water—all needed supplies—must be taken with us; for we shall find no fertile fields; no refreshing springs; no cheerful habitations. We may go trusting in Israel's God, but we can presume on no miracle to bring water from the rock, or manna from the heavens.

To-morrow we take our departure; we have the afternoon and evening, how shall the time be spent? Let us visit among the still remaining monuments of antiquity; meditate among the ruins of the home of the Pharaohs; wander along the renowned waters of the Nile, and recall the history of Moses, that wonderful man of God, whom we shall so often meet as we traverse the wilderness, and study the Tabernacle of God. The palaces in which he was nurtured have crumbled to dust; temples and gods have been forgotten, but the name of Moses and his illustrious deeds live in the hearts of millions, and are known over the world. More than three thousand years have passed since he found a lone grave on Nebo. No monumental stone marks the spot, but he has a more enduring monument than piles of marble or pillars of brass.

Poet, historian, prophet, general, statesman—a constellation within himself—his glory remains undimmed—Jew, Mohammedan, and Christian, alike unite to do him honor.

Moses still lives! He led his people to the borders of the promised land, and his long and laborious mission on earth was ended, and God raised up a Joshua to lead the nation into the covenant possession. The great law-giver was not permitted to enter the literal Canaan, but his glorified spirit was taken to a better land—the eternal home of all the blest. Fifteen hundred years after he closed his earthly mission, in company with Elijah, who had gone up to heaven from those same mountains, in a chariot of fire, he was sent on an embassy from the courts of glory to meet the incarnate Son of God on the mount of transfiguration, to talk with him of the decease that Holy One should accomplish at Jerusalem—the great work of redemption by atoning blood! How close the sympathy between earth and heaven! Moses wrote of Christ, and Christ was in all the ministrations of the sanctuary. How we shall delight to talk of those things as we come into the courts of the Tabernacle, and stand by the Great Altar of Atonement!

CHAPTER II.

THE ENCAMPMENT AT THE RED SEA—FIRST EVENING IN THE DESERT—A STRANGER INTRODUCED—THE STORY OF ISRAEL'S DELIVERANCE.

In our journey to Suez, we plunged at once into the cheerless desert that stretches away from the gates of El Kahira to the confines of Arabia. For a caravan journey it occupies about three days. The monotony of the desert is occasionally broken by gentle undulations of the surface, or low ranges of hills, but every-where the same oppressive sterility meets the eye. No shadowy groves; no green fields; scarce a shrub or tree, to relieve the gloomy aspect. No human habitations, unless you chance to meet the low black tent of some Bedouin Arab—still a wandering child of the desert. Every thing is in striking contrast with the fertile valley of the Nile you have left behind.

And now here we are upon the head-waters of that historic sea, renowned for the mighty deliverance wrought for the hosts of Israel! This head of the Red Sea is the gate of entrance to the Sinaitic peninsula, and the grand rallying place for Mohammedan pilgrims upon the great caravan route to Mecca. Here we shall rest for a day to complete the arrangements for a journey into the great desert, and to the mount of God. We shall not need to avail ourselves of the conveniences of the Caravansera; Abdallah, our dragoman, has his shelter in readiness, our

dinner even now awaiting, and we are to commence at once our tent-life in the desert.

The First Evening in Camp.

"How strange," says one, "that we have spread our tent upon the very spot where the hosts of Israel once gathered; that we listen to the murmur of the waters that ingulfed the hosts of their enemies! Can this indeed be the ground that was once overshadowed by that mysterious pillar of cloud that shed its light upon Israèl, and was darkness to Egypt, and that led the way through all the desert wanderings?"

"What a battle," said another, "these waters witnessed when man's impulsive passions and God's determined purposes were brought into collision. Not a contest of human weapons, the roar of cannon, the rattle of musketry, or the clash of bayonet and saber; not the armed knight with spear and shield and helmet; not Goliath with his ponderous armor, not David with his simple sling and stones. It was one of those mighty struggles where faith in God was to work the victory. Who does not believe in unseen agencies? The angels of God encamp round about them that fear Him. The unseen yet incomprehensible presence of Jehovah guides us in peace, and becomes our shield in the hour of danger."

"When," said I, "we move in obedience to the commands of Jehovah we may expect the way will be opened for us. How wonderful our God! How terrible in judgment! How powerful in deliverance! He who in the morning of creation shut the waters within their boundaries could scoop out for his people a highway of escape."

"The redeemed people," said Elnathan, "found themselves in safety on the Canaan side; but I was thinking of the boasting warriors of Egypt. They too entered the gate-way of waters. Alas for their boasting! An unseen hand closed the portals behind them. It was in the morning watch. What a morning was that! The sun arose upon the green valley of the Nile; his light kindled upon these Arabian hills, and glanced upon these now tranquil waters. Beneath this sea, thus gleaming in the morning sunlight, were buried the thousands that in the strength and glory of human pride marched out from yonder populous cities of the plain!"

The Introduction of a Stranger.

Engaged thus in recalling the wonders of the past, our dragoman approached the door of the tent with a stranger, whom he announced as a voyager from Syria, anxious to join the caravan into the desert. He had just come in with a company of Moslem pilgrims on their way to Mecca.

Having made this general announcement, he motioned me aside to tell me the stranger had made application to be taken to Mount Sinai. For himself he would be quite willing to add another to the nomad. "But," continued he, "some do not like to admit strangers to their company in such pilgrimages!"

"Who is he, Abdallah?"

"I can not tell; only that he is Rabbi Ben Achmed, from Damascus, bearing letters of commendation from Effendi Raschad, ruler of that city."

"He is an Israelite, then?" said I, inquiringly.

"Don't know. I never ask the religion of my employers. So they do right, and pay the contract it is all alike to me whether they say Allah, Elohim, or Jesu."

"It may not be pleasant to have one of a different faith

in our company—one that would not feel at ease in our conversation and worship."

"That is for you to say. I am told your Master teaches you to love all men, and disciple all. Thank me for bringing you a pupil—a heretic may be," said Abdallah, somewhat sarcastically.

"I will inquire of my companions," said I.

During this colloquy, which none of the company but myself had heard, the stranger bore without visible embarrassment the close scrutiny to which he was subjected, and was still standing calm and self-possessed where Abdallah first announced him.

A man considerably above medium height, apparently of about three score years, he stood dignified and erect as a son of the desert. His hair, once deep black, had taken a thick sprinkling of gray. His eyes were large, dark, and undimmed, while the whole expression of his countenance was full of kindness and intelligence. He wore a long, flowing beard, that, like his hair, told of advancing age, and added much to his venerable appearance. His dress was oriental, and like his physiognomy, combined a mixture that would have made his faith or nationality still more a puzzle. He wore the close-fitting pants of the Frank; a rich Arabian tunic was thrown loosely over his shoulders, through the openings of which could be seen portions of a black satin vest, richly embroidered with gold and scarlet. His feet were protected by sandals, and his head covered with a close-fitting Turkish fez unadorned by either tassel or turban. No one from features or costume, could determine just where to class him, or to guess, were he to open his lips, whether it would be to acknowledge the Prophet, or bless Jehovah, God of Israel.

The prepossessing appearance of the stranger, and the short consultation that followed, settled the question—Rabbi Ben Achmed was to be one of the party into the wilderness.

Seated with his new associates, the former conversation was renewed. It turned at once upon the astonishing events that for more than three thousand years had made the place of their encampment memorable in the religious history of the world. The mission of Moses; the miracles at the court of Pharaoh; the dividing of the waters; the pillar of cloud and fire; the wide-spread and farreaching influence of these even upon the religious character of the world, all passed in review, till the company seemed carried back to the very days of Israel's deliverance, and to be standing in the very midst of the sublime manifestations of Jehovah.

"Thou art a Rabbi," said one to the stranger, for no one had yet suspected his real character and purpose, "and familiar with the traditions and history of thy people. Let us sit at thy feet and hear from thee of the wonders of Israel's redemption."

"I am a stranger," replied Ben Achmed, "and came not to teach but to be taught. The law has been my study, and I worship the God of my fathers. The prophets I have searched diligently, but many things are to me mysteries. Clouds hang over me, the obscurities of which I can not penetrate. I look up to Jehovah, blessed be His Holy name, and my prayer is, Guide me, O Thou Living One, into the fullness of Thy truth."

"May God make us mutually useful, and blessings to each other," I replied.

"Amen! Jehovah be praised," responded Ben Achmed, and at once continued: "Expecting to visit this

place I compiled from our Targums the story of Israel's deliverance. It contains, to be sure, many glosses and enlargements of the original Hebrew, but the peculiarity of the style and comments may be new to most of you, and it may not be uninteresting to read it upon the very spot once sanctified and made glorious by the presence and power of Jehovah."

ACHMED'S STORY.

"It was in the dividing of the night of the fifteenth day that the Word of the Lord slew all the first-born in the land of Mizraim, from the first-born son of Pharaoh, who would have sat upon the throne of his kingdom, unto the first-born of the captive in the house of the chained; and all the first-born of cattle.

"And the sons of Israel moved from Pilusin towards Succoth, protected there by seven clouds of glory on their four sides; one above them, that neither rain nor hail might fall upon them, nor that they should be burned by the heat of the sun; one beneath them, that they might not be hurt by thorns, serpents or scorpions; and one went before them to make the valleys even, and the mountains low, and to prepare a place of habitation. And there were about 600,000 men journeying on foot; none riding on horses except children [or families] five to every man.

"And the days of the sons of Israel in Mizraim were thirty weeks of years, which is the sum of two hundred and ten years. But the number of four hundred and thirty years had passed away since the Lord spake to Abraham, in the hour that He spake to him in the fifteenth of Nisan, between the divided parts; until the day that they went out of Mizraim.

"Four nights are there written in the book of memorial be fore the Lord of the world. Night the first: when the Lord revealed himself upon the world as it was created, when the world was without form and void, and darkness was spread upon the face of the deep, and the Word of the Lord illuminated and made it light; and He called it the first

night.

"Night the second: when the Word of the Lord was revealed unto Abraham between the divided parts; when Abraham was the son of a hundred years, and Sarah was a daughter of ninety years, and that which the scripture saith was confirmed. Was not our father Izhak a son of thirty-seven years at the time he was offered upon the altar? The heavens were brought down, and bowed low, and Izhak saw their realities [perfections] and his eyes were blinded at the sight; and He called it the second night.

"The third night: when the Word of the Lord was revealed upon the Misraee, at the dividing of the night, and His right hand slew the first-born of the Misraee, and His right hand spared the first-born of Israel; to fulfill what the scripture had said: Israel is my first-born son; and he called it the third

night.

"Night the fourth: when the end of the world will be accomplished, that it might be dissolved, the bands of wickedness destroyed, and the iron yoke broken. Mosheh came forth from the midst of the desert, but the king Meshiah comes from the midst of Roma. The cloud preceded that, and the cloud will go before this one, and the Word of the Lord will lead between both, and they shall proceed together. This is the night of Pascha before the Lord to be observed and celebrated by the sons of Israel in all their generations.

"And the people took their dough while not leavened, remaining in their kneading pans, carrying it upon their heads, and what remained to them of the Paschal cakes, and bitter things, they carried bound with their raiment upon their shoulders. And they divided the dough which they brought out of Mizraim, and it was baked for them into unleavened cakes, because it had not fermented, for the Mizraee had thrust them out, neither could they delay; and it was sufficient

for them to eat until the fifteenth of the month Ijar; because they had not prepared provisions for the way.

"And they journeyed from Succoth, the place where they had been covered with the cloud of glory, and sojourned in Etham, which is on the side of the desert. And the Word of the Lord conducted the people by the way of the desert of the sea of Suph. Armed in good works went up the sons of Israel from the land of Mizraim.

"And the glory of the Shekinah of the Lord went before them by day in the column of cloud, to lead them in the way, and at night the column of cloud moved behind them to darken on their pursuers behind them. The column of cloud departed not from them by day, nor the column of fire by night in leading on before the people.

"And the heart of Pharaoh and his servants was turned to evil against this people, and they said: what is this that we have done? for we have released Israel from serving us. And Pharaoh said: the people of the house of Israel are bewildered in the land; the idol Zephon hath shut them in close upon the desert.

"And he took six hundred choice chariots, and all the chariots of the Mizraee, his servants, who were afraid of the Word of the Lord lest they should be killed with pestilence, if not with hail; and a third mule for following swiftly he added to each chariot. And the Lord hardened the design of the heart of Pharaoh, king of Mizraim, and he pursued after Israel. And the Mizraee followed after them, and came upon them as they were encamped by the sea, gathering of pearls and of goodly stones, which the river Pison had carried from the garden of Eden into the Gihon, and the Gihon had carried into the sea of Suph, and the sea of Suph had cast upon its bank.

"And the children of Israel lifted up their eyes, and behold the Misraee were pursuing them; and they were sorely afraid, and the children of Israel prayed before the Lord. But the wicked generation said to Mosheh: because there were no burial places for us in Mizraim, hast thou led us forth to die in the wilderness? What hast thou done in bringing us out of Mizraim?

"Four companies made the children of Israel, standing by the weedy sea; one said, let us fall upon the sea; another said. let us return to Mizraim; another said, let us array battle against them; and another said, let us shout against them and confuse them. To that company who said, let us fall upon the sea. Mosheh said, fear not, stand still, and see the salvation of the Lord, which shall be wrought for you this day. To the company who said, we will return unto Mizraim, Mosheh said, fear not, for as you have seen the Misraee, this day you will see them no more in bondage forever. To the company who said, we will array battle against them, Mosheh said, fear not, the Lord in the glory of His Shekinah will work the victory for your hosts. To the company who said, let us shout against them to confound them, Mosheh said, fear not, stand and be silent, and give the glory and the praise and the exaltation unto Elohah.

"And the Angel of the Lord who led the way before the hosts of Israel went and came behind them; and the cloud was half light and half darkness; light, it enlightened upon Israel; darkness, it darkened upon Mizraim. And these came not to set battle in order all the night.

"And the Word of the Lord said unto Mosheh, how long standeth thou praying before me? heard before me are thy prayers; but the prayers of my people have preceded thine. Speak to the sons of Israel that they go forward, and stretch forth thy hand. And Mosheh stretched out his hand over the sea, with the great and glorious rod which was created at the beginning, and on which were engraved and set forth the Great and Glorious Name, and the ten signs which had smitten the Mizraee, and the three fathers of the world, and the six mothers, and the twelve tribes of Jacob.

"And straightway the Lord brought a vehement east wind

upon the sea all night, and made the sea dry; and divided the waters into twelve divisions according to the twelve tribes of Jacob. And the children of Israel went through the sea upon the ground, and the waters were congealed like a wall.

"And the Mizraee followed and went in after them, all the horses of Pharaoh and his chariots and his horsemen, into the midst of the sea. And it was at the morning watch, at the time that the powers on high came to offer praise, the Lord looked forth with anger upon the hosts of the Mizraee, from the column of fire, to hurl upon them fire and hail, and to confound the hosts of the Mizraee; and He unloosed the wheels of their carriages, so they went dragging them after them; the mules going their way before the wheels, were turned so that the wheels went before the mules, and they were cast into the sea.

"The Mizraee answered and said one to another, let us flee from before the people of the sons of Israel; for this is the Word of the Lord who worketh victory for them in their battles, so that they set the back against Mizraim.

"And Mosheh stretched forth his hand over the sea, and the sea returned and covered the chariots, and the horsemen, and all the hosts of Pharaoh who had come in after them into the sea; and not one among them was left. But the sons of Israel walked on the ground in the midst of the sea, and the waters were to them as walls on their right hand and on their left. That day the Lord redeemed and saved Israel from the hand of the Mizraee; and Israel saw the Mizraee dead, and not dead, cast upon the shore of the sea. And Israel saw the power of the Mighty Hand by which the Lord had wrought the miracles in Mizraim. And the people feared before the Lord, and believed in the name of the Word of the Lord, and in the prophesies of Mosheh, His servant."

THE SONG OF TRIUMPH.

"The exultation that followed," continued Achmed, "has

been variously expressed by our people, and they may well be pardoned any enthusiasm they may ascribe to this redeemed multitude." So the Targums continue:

"Then sang Mosheh and the sons of Israel; thanksgiving and praise we bring before the Lord most high, who is glorified above the glorious, and exalted above the exalted; who punisheth by His Word whosoever glorifieth himself above Him.

"Pharaoh the wicked, the hater and adversary, did say, I will follow after the people the sons of Israel, and I will overtake them encamped by the side of the sea. I will lead them captive into great captivity, and despoil them of great spoil. I will divide their substance among my men of war; and when my soul shall be satisfied with them, I will sheathe my sword when I shall have destroyed them with my right hand.

"The chariots of Pharaoh and his hosts hath He cast into the sea; the goodliest of his young men hath He thrown and drowned in the sea of Suph. Thy right hand, O Lord, how glorious it is in power! Thy right hand, O Lord, hath cut off the adversaries of Thy people, who rose against them to do them hurt.

"The nations will hear and be afraid. Terror will lay hold upon them, even upon all the pillars of the inhabitants of the Palestinian land. Behold, then will the princes of Edomaee be confounded, the strong ones of Moaba will be seized with fear, their hearts within them will melt away. Even all the pillars of the Kenaanian land.

"Through the power of Thy mighty arm let the terrors of death fall upon them; let them be silent as a stone, till the time when Thy people, O Lord, shall have passed the streams of Arnona; till the time when Thy people, whom Thou didst ransom, shall have crossed the dividing current of Jabeca, and that of Jardena.

"Thou wilt bring them in and plant them in the mountain of Thy sanctuary, the place which Thou hast provided

before the throne of Thy glory; the house of Thy holy Shekinah, which Thou, O Lord, hast prepared; Thy sanctuary, which with both hands Thou hast established.

"The sons of Israel answered and said one to another, come, let us set the crown upon the head of the Redeemer, who causeth to pass over, but is not passed; who changeth, but is not changed; the King of Kings in this world; whose too, is the crown of the kingdom of the world to come, and whose it will be forever and forever.

"And Miriam, the prophetess, the sister of Aaron, took a tambourine in her hand, and all the women came out after her, dancing with tambourines and playing on instruments. And Miriam sang to them: let us give thanks and praise before the Lord, for might and supremacy are His; above the proud He is glorified, and above the lofty He is exalted."

CHAPTER III.

Journeying in the Desert—Some Notable Places Passed— Λ Night among the Mountains— Λ Conversation upon the Manna.

We are now fairly started upon our pilgrimage, and are journeying in the desert of God's marvelous manifestations. Our path lies directly along the track of the chosen people. We make a short stop at the Wells of Moses; encamp for a night at the bitter fountain of Marah, where Moses sweetened the waters for the murmuring people; stopped for a noonday lunch at Elim, where were twelve wells of water, and three score and ten palm trees. We pass the place of the encampment by the sea; cross the wilderness of Sin, and turning from the sea, enter the great mountain range by the gate "Wady Shellal." A few turns in the narrow defiles and the lofty mountains encircle us, and completely shut us in.

We are now on hallowed ground. We travel in the pathway where God led His redeemed people. Along every valley, on every hill-top, and highest mountain peak, the burning cloud has rolled its effulgent light—the symbol of God's guiding, overshadowing presence!

Among these mountain ramparts we encamp for the night. A long day's ride made rest acceptable, and refreshment a necessity. A table was literally spread for us in the desert, not, to be sure, by the immediate hand of God, but we all felt by whatever agency it came, He

was the author of all our blessings, and that we could lift up grateful and adoring hearts to Him.

The repast over, Abdallah had removed the cloth from the camp-table, but we still lingered, talking of the events that had made this place a wonder of the world.

The Manna.

"Has it occurred to you," says one, "that we have passed to-day over the wilderness of Sin, the eighth encampment of Israel, where God first fed them with manna?"

The Bible was opened, and the narrative from the sixteenth chapter of Exodus read. The people at first subsisted upon what they had brought with them from Egypt; these supplies exhausted, they began to murmur against Moses for bringing them into this wilderness to perish. Jehovah hushed the tumult of the people, first by a resplendent display of His glory, and then by the promise that they should have bread and meat in abundance. The quails covered the camp in the evening, and in the morning, when the dew went up, there lay upon the ground a small round thing, strange in appearance, and wonderful in abundance. And when the children of Israel saw it they said man-hoo; in our translation, what is it? And Moses said, "This is the bread the Lord hath given you." And they called it man-hoo—manna.

"Will the Rabbi," said one, "please give us his opinion of the manna and its lessons to his people?"

"I may differ with you in many things," was the reply, "but to me the manna has many voices. Israel was Jehovah's inheritance, and for His inheritance He always provides. They who found a road through these desert

paths did eat angel's food, for the angel of Jehovah spread the table."

"Some say manna was a natural product of the wilderness," said I.

"No," replied Achmed. "Men can not understand the ways of Jehovah, nor measure the fullness of His resources. The manna was a miracle—a stupendous miracle. It had a mysterious origin. It had never been heard of before, it has never been seen since. It was Jehovah omnipotent, omnipresent, in the midst of His people."

"But some say," continued I, "it can still be found in this desert, that it is the product of a plant known among the Arabs as Turfa, and among Frank travelers as Tamarisk. I can show it to you to-morrow. It grows in clumps, like the elder, to the height of ten or fifteen feet. What the people of the present day call manna exudes from the leaves, occasioned, it is said, by the puncture of an insect. It has the appearance of gum, and melts when exposed to heat. What is saved is gathered from the twigs; what falls upon the ground is worthless."

"I have read of it," replied Achmed, "and talked with those who have seen it. The product of this plant is rather a drug, or medicine. The Arabs sometimes gather it, but whoever heard of their making a meal of it? Who can suppose, even for a moment, this was the food of Israel? It may be called by the same name, but it has scarcely a single quality in common with the food of our fathers. Of the manna of the Exodus not a single word is said of its being the product of a bush. When the dew fell upon the camp the manna fell upon it. When the dew was gone up, behold there lay upon the ground a small round thing—not under the bushes, not adhering

to the leaves, not in a few detached localities, but seattered in amazing profusion all through the camp."

"There were many other wonderful things connected with it," said Elnathan; "it spoiled if they attempted to keep it the second day, except on the Sabbath, for which a double quantity was gathered on Friday; it continued all through their journeyings till they encamped upon the plain of the Jordan, and ate the old corn of the land."

"Do you think," inquired another, "that the manna was their only food?"

"They had their flocks and herds with them through all their itineracy," said Achmed. "From them they had to some extent supplies of milk and meat. They had animals for sacrifice, and flour and oil for the sanctuary. They kept up some intercourse with surrounding nations, and we learn from the Bible they were allowed to buy meat of the Edomites. Still in all those years the manna was their chief dependence. What a miraculous gift! What lessons of dependence upon the great Father of all!"

"On one other command," said I to the Rabbi, "teach us—the lesson of the manna in connection with the Sabbath."

"In what particular," inquired Ben Achmed.

"The manna was to be gathered every morning, and would not keep but a single day. But on the sixth day, as Elnathan has said, a double quantity was to be gathered to supply the Sabbath; and what increased the wonder, on any and every other day, if a surplus quantity was gathered it spoiled and became offensive, but this quantity, reserved for the Sabbath, kept pure and sweet."

"Wonderful, indeed," said Ben Achmed, "was this

miracle of the manna! Had it been produced by natural agencies it would have been found upon the seventh, as well as upon any other day of the week."

"But why," interrupted one, "were they not to gather it on the Sabbath?"

"Hear Moses," was the reply: "he was Jehovah's voice to the people. 'It is the rest of the holy Sabbath unto the Lord.' Ex. xvi, 23. When Jehovah finished the work of creation He sanctified the seventh day as a day of holy rest. When He brought His people out of the house of bondage, it was to them a new creation, and the lesson of the seventh day was again enforced. When Jehovah spake in the majesty of His Word from the grandeur of the burning mount, it was: 'Remember the Sabbath day to keep it holy.' Now, by a threefold weekly miracle did the Lord enforce His command—double the quantity of manna fell on the sixth day—none fell on the seventh—that which was kept over for the seventh did not corrupt.

"Thus men are taught to sanctify Jehovah's time of holy rest. Golden day! Rich legacy of the Divine Father wrested from the pollutions of the days. A day when the heavens and the earth embrace each other, and man communes with his Maker. A day to be observed through all the generations of earth—better to Israel than any when they sat by the caldrons of flesh in Mizraim."

The Rabbi paused, and a brief silence followed; not that there was any dissent, for all heartily concurred in his words. He had spoken for Israel, and was jealous for the honor of Moses. The company he addressed had been pupils of another teacher. To them there were profounder mysteries in these miracles of the wanderings. A greater than Moses was unfolding to them lessons of deeper spiritual significance. They thought of Christ, the hidden manna—the bread of God, dropped into the broad wilderness of the world for the life of the nations. Would their new associate think it discourteous should they express sentiments an Israelite might not accept?

Elnathan was the first to break the silence:

"Rabbi, thou hast spoken well; but some of us have sat at the feet of a teacher we think greater than Moses. Shall we speak of mysteries revealed through the All-Atoning One?"

"Our fathers," said Achmed, "had the altar of atonement; we go to stand upon the ground where it was once erected. How I shall delight, from that once hallowed spot, to gaze into the deep heavens to which the smoke of the burning sacrifice ascended. Speak as you please. Men call me Rabbi, but there are many lessons I have yet to learn. For this I left my home; for this I am a wanderer in this desert. Wisdom is more to me than rubies; Jehovah help me to gather the pearls of truth. What to you are the lessons of the manna of my fathers, so strangely gathered on this very soil?"

Elnathan continued:

"There was a mystery about this bread of the desert that remains to this very day unexplained. And they said, 'Man-hoo, what is this? for they knew not what it was.'—Ex. xvi, 15. Who to-day knows more than they? The learned have investigated, the curious have questioned, and still the query comes, 'What is this?' And who, after more than three thousand years, can tell us more than Moses did: 'This is the bread the Lord hath given you to eat'?"

"What lesson," said Achmed, "would you gather from that?"

"In after times there stood among the people one who said: 'Your fathers did eat manna in the wilderness and are dead. I am the living bread that came down from heaven. If any man eat of this bread, he shall live forever.' We see in this manna of the wilderness a type of the Messiah, the living bread, with which God feeds His spiritual Israel. What do the people know of Him more than they knew of this wonderful bread of the wilderness! How mysterious his advent-dropped as it were from heaven into this wilderness world! How He surprised the rulers and the scribes, the ignorant and the learned! Delegations were sent from rulers and priests to inquire, 'Who art thou?' He came unto His own, and His own knew Him not. The multitudes gathered about Him, and listened and wondered. 'Man-hoo, what is this?' was heard from every side: and the most they could learn was the lesson of the desert-'I am the living bread that came down from heaven, given for the life of the world."

"And still," interrupted another, "the great mystery remains yet unsolved. Millions do come to Him and feed on Him, and their spiritual wants are supplied; and yet the questioning goes on. The learned investigate; books are written, men dispute, and still the question is heard, 'Man-hoo, what is this?' Who, and what art thou?"

All eyes were turned upon the Rabbi, anxious to know how he would receive such allusions to the Son of God.

"I shall not question with you now," said he. "The promise of Jehovah, blessed be His holy name, is a rock on which we all may rest. He will provide for all He

undertakes to lead. If he provides for the perishable body here, He will provide for the life of the undying soul; and it is not for man to dictate the channels through which His benefactions come. If thou hast bread to eat I know not of, may I be led to the tabernacle of revelation."

"Another lesson," continued Elnathan, "has often impressed me—the quantity of manna to which each man was restricted. One omer for each day was all that one man could have. If he gathered more, the surplus was of no use—it spoiled upon his hands; if he gathered less, the deficiency was made up to him in the general distribution. So with us, spiritually, when Christ becomes the bread of life. He is the one Omer full that satisfies all our wants, and He alone is sufficient for every one. The man may be poor, afflicted, destitute; but, if he feeds on Christ, the spiritual manna, he will have a full supply—will lack nothing essential to his enjoyment, or salvation. On the other hand, there may be rank, honor, riches and dignity, but they add nothing to the essential wealth of the spiritual man. All these worldly distinctions are so many redundancies that will be worthless when we stand before God. The plain, simple garment of the Christian faith, the one pure robe of Christ's righteousness, is enough. You may add to this the ceremonies and burdens of the law; you may dignify it with the pomp and ceremony of earthly rituals; you may visit magnificent temples and worship at the shrines of costly cathedrals-but you add nothing of essential value. All these external appendages the human heart is so prone to love—that beguile so many from the simplicity of gospel faith—are all unnecessary incumbrances that must, in the end, be laid aside. The poor man, distressed with poverty, and burdened with care and toil—that pines in obscurity, or takes the lowest seat in the house of God—if he feeds on the spiritual manna, has his omer full—has just as much of Christ as the mitered priest who waits at the altar, or the lordly pontiff arrayed in gorgeous robes, officiating in the light of consecrated candles, and amid the perfume of fragrant incense. Even such ones are but lost and dependent sinners—need but Christ—can have but one Christ—and though they may add all these magnificent appendages, when the day is over, and they stand in the presence of the Great Judge of all, this fancied surplus of salvation's requisites will be found as useless and worthless as the overplus of manna in the omer of the Israelite."

During all this conversation Jason, another of the company, sat listening with deep attention. As Elnathan concluded, he broke out in exclamation:

"How compassionate is God! How He bears with our murmurings! How prompt to supply our wants! He can cover the barren desert with food, and cause springs to break out in dry places. Daily He fed His people; day by day He teaches us to ask our daily bread. I see God's hand in the manna of the wilderness; I see it in the richer blessings of the spiritual manna, the bread of God, given for all the world. God holds our blessings in His own storehouse—there they are safe; He will give us as we need. What a wide spread table! And God keeps open house. The many thousands of Israel were furnished without money and without price. Ho, ye hungering and thirsting, come to the banquet of salvation! God help us to sanctify His Sabbath! The burdens of the week will be lighter; its blessings brighter. Let us lay up a pot of manna in the ark for a memorial, eaten

bread must not be forgotten. 'To him that overcometh I will give to eat of the hidden manna.'"

The conversation upon the manna continued to a late hour. Many points of resemblance were traced between the manna of the desert and Christ the bread of life given for a famishing world. To the spiritual mind, it was a feast refreshing as the manna to hungering Israel: to all of which the Rabbi listened with deep attention.

As they were about to retire, prayer was proposed.

"Art thou a priest to offer incense upon the golden altar?" said Ben Achmed.

"Aye," said one; "and more than a priest. The temple is in ruins, its altars desolate; but they are no longer necessary. The humble heart is Jehovah's shrine, from which the oblation may ascend. The true worshipers worship in spirit and in truth; God is every-where."

"Thou hast taken away the manna—resolved it into the Divine Son; wilt thou take the altar and temple also?"

"We will give you richer than you take. If we take the shadow, we will give you the substance."

The Evening Prayer.

O Thou Eternal Father! Thou who didst bring Thy chosen from the bondage of Egypt, and open these heavens to give them bread, how great are Thy compassions! how wonderful Thy ways!

As we come into the desert of the wanderings; as we walk in the pathway of the redeemed, where Thou didst lead them toward the promised land, may we journey under the protection of the same Jehovah, and be guided by the same hand.

Here Thou didst feed thy hungry ones from heaven! O feed our fainting souls with the bread of life. In this parched and thirsty land may we find the streams of salvation, and be refreshed from living fountains. O Thou that savest by Thy right hand them that put their trust in Thee, show us Thy great loving kindness, and keep us this night, and in all our journeyings, under the shadow of Thy wings. Be with us in all these wilderness places, and lead us into an enlarged knowledge of Thy ways, and into a deeper understanding of Thy truth.

Make us to know Him whom Thou hast declared unto the world—the living bread that came down from heaven, given for the life of the world. May we find in Him the heavenly manna that drops in blessing upon Thy people, all along their pathway toward the land of rest. Spread our table and fill our cup, and comfort us with Thy bounty from day to day.

We rejoice that God still has a people, and that the manna has not ceased to fall. The wilderness and the solitary place are still refreshed by Thy presence, and they that hunger and thirst after righteousness are filled.

O Thou All-Present One! as we lie down upon our beds to rest, may our slumbers be refreshing and quiet. Thou makest Thine angels spirits, and Thy ministers a flame of fire. Thousand thousands of them stand before Thee; and ten thousand times ten thousand minister unto Thee, and hasten to do Thy pleasure. As the angel of Thy presence was with Thy people, so may it be with us. Prosper Thou us in this our mission; unfold to us the hidden mysteries of Thine oracle; open our eyes to the beauties and glories of Thy sanctuary, and bring

us at last to the eternal temple not made with hands, to join the countless hosts of the New Jerusalem.

And to Thee will we ascribe honor and majesty, power and glory forever. Amen.

Never a watch, on the dreariest halt,
But some promise of love endears;
I read from the past that my future shall be
Far better than all my fears.
Like the golden pot of the wilderness bread
Laid up with the blossoming rod,
All safe in the ark with the Law of the Lord
Is the covenant care of my God.

CHAPTER IV.

Conversations by the Way—The Wood of the Tabernacle—Encampment at Sinai—The Mission of Moses—A Sabbath Day—The Giving of the Law.

The morning sun looked in upon us from over the mountain heights. We were early upon our way, toiling up rough ascents, and winding through mountain gorges. The towering summits rising in majestic altitudes about us were of strange and varied colors; sometimes lofty peaks of red porphery resting upon a dark green base, occasionally varied with strata of black or red.

We passed the valley of the written rocks, where an unknown people have left their records upon the enduring tablets of stone, but among these we had no time to linger.

Many an interesting conversation gave light wings to the weary hours of travel. We talked of the patriarchs of Moses, of the miracles of the Exodus. Achmed often gave us some surprise from the rich stores of his Rabbinical knowledge, as well as from the apparent spirituality of his experiences. None of us had yet inquired how far he had drank into the mysteries of the Word of Jehovah, the Memra of which he had so often spoken. For he still continued to maintain a quiet reserve when allusion was made to these things.

His temperament was ardent and impulsive, warm and emotional. In simplicity and purity he seemed to have the humility of a child. He entered freely into our conversations upon the great work of the world's redemption, and his soul seemed to kindle with the higher inspirations of a divine life. We sometimes wondered if he had not already found the richness of redeeming love; the true spiritual manna.

An abrupt turn in our road brought us directly in front of Serbal, one of the boldest and grandest of the Sinaitic mountains. We were now in wady Feiran, "The paradise of the Bedouin," a beautiful, and, for this section, a fertile valley, lying between bleak and naked mountains, which flank it for miles on either side. Some have endeavored to identify it with Rephidim where Amalek contended against Israel, and Moses' intercession with God so signally prevailed.

How interesting to move along these majestic highways of Israel's God! Through this valley the tribes marched in triumphal procession toward the mount of the Law. Through the valley flows a copious stream of water; strange contrast with the sterility that for days had seemed so oppressive.

Ben Achmed broke the silence:

"How refreshing are these streams in the midst of the desert! Jehovah can make the wilderness bud and blossom as the rose. The solitary place He makes glad, and the barren land rejoices at His visitations. Messiah cometh and the waters of salvation shall flow through all the earth—The river of God shall be full of water, and unto it shall nations gather."

"Has the fountain," said I, "been opened? Hast thou found the Messiah of the nations? Has the feast yet been made ready?"

"Whom didst thou see," replied Achmed, "in the mystery of the manna? Has bread ceased from the

earth? Were there not twelve fountains at Elim, a fountain for every tribe; seventy palm trees, answering to the seventy elders of Israel? What meant the ever present loaves on the golden table of the sanctuary? Jehovah's ministrations are always full?"

"Yes," was the reply, "it was so for Israel, it shall be so for the whole world. God is the one father of us all." "Behold," says He, "I make all things new; the Shekinah shall shed His light, not for one people, but for all nations. The Redeemer shall stand upon the mountain tops, and the whole earth be made resplendent with His glory."

"How," continued Achmed, "does Elohim make the new heavens and the new earth? Who will give us light? We go to visit the Tabernacle of witness; shall we find the Anointed One there? Can we build again the bleeding altar? Will Jehovah ask the bullock and the lamb, or has He provided a better sacrifice?

"The Lord God of thy father Abraham will teach us."

"How shall we know His voice? Can we put again the urim and the thummim in the breastplate of the high priest? Will the cloud overshadow us, or Bathkol answer from behind the sacred curtains?"

"Jehovah," replied Elnathan, "hath spoken in clearer utterances. He hath given us a more sure word of prophecy. Seek and ye shall find."

"I rest in hope," said the Rabbi. "The waters of Marah shall be made sweet. The river of peace shall bless the earth, the olive shall be shaken, and the vintage shall be full, and the people shall sing for the majesty of the Lord our God, and the isles of the sea shall rejoice."

The Wood of the Tabernacle.

The sun was high in the heavens, and from his cloudless throne poured his burning rays upon the barren sands. Hassan had spread his noonday lunch in the shade of a solitary tree that seemed, from its scanty foliage, to be battling with the sterility of the desert for a bare subsistence.

"Have you noticed," said one, "the tree under which we are resting? It is the wild acacia, one variety of which, if not this very kind, is generally believed to be the shittim wood of the Bible from which Moses directed the boards, pillars and furniture of the Tabernacle to be made. It is a thorn-bearing tree, much resembling some varieties of our American locust."

"It is classed among the useful trees," said another. "Isaiah, rehearsing the promises of God, says: 'I will plant in the wilderness the cedar, the shittah tree, the myrtle, and the oil tree."

"Look," said I, "at its matted clumps of thorns, and its thick masses of tangled foliage. It is these, Stanley tells us, probably suggested the plural form of the name in the Hebrew. The Egyptians, he says, call it 'sont,' and it every-where represents the 'seneh' or senneh of the burning bush, and the shittim wood of the Tabernacle. Our version leaves the Hebrew name untranslated, but the Septuagint translates it 'incorruptible wood.' More recent works call it acacia."

Arrival at Sinai.

Saturday evening, the sixth day from Suez, we pitched our tents upon the plain of Rahah, at the base of Sinai, the Mount of God. The bold front of Horeb was

directly before us, rising in majestic grandeur, an almost perpendicular wall of more than two thousand feet in height. Our evening repast was soon over, for the desert furnishes no sumptuous banquet. As we lingered around the table, the conversation naturally turned upon the wonderful place of our encampment, and the astonishing events that brought hither pilgrims from all parts of the world.

"Some of us," I ventured to remark, "have for years anticipated a visit to this mount of the Law; this place made memorable by the astounding revelations of God. Here we are where Moses led his flocks, where he communed with God, where he was transfixed with amazement at the wonders of the burning bush. Here, from his long retirement of forty years, he returned to the scenes of his early life; to the royal palace of the Pharaohs, armed with a commission and vested with an authority never before vouchsafed to mortal man."

"Did it ever occur to any of you," said Rabbi Ben Achmed, "how Mosheh spent that forty years of seclusion among these mountain retreats?"

"The Bible tells us," said I, "he was a shepherd, and led his flocks among these secluded valleys."

"It is not probable," was the reply, "that a man of Mosheh's opportunities and education, genius and judgment, energy and enterprise, was content to do nothing, during what would now be a life-time, in simply caring for the bleating flocks of the Rabbi of Midian? Mosheh was no idler. He was a scholar and a student, a general and a statesman, trained to high and noble deeds. He loved his people; he knew the bitterness of their bondage; he saw a great work to be done. As rose up the mountain peaks about him, so towered the mighty work

of their redemption. During all these long years he was, no doubt, revolving and planning the great achievement that at last culminated in the joyful emancipation, the giving of the law, and the building of the Tabernacle —a new era in the revelations of God. His return to Mizraim was no sudden inspiration, but the result of a long-contemplated and well-matured plan. He studied and compiled his laws under the guidance of Jehovah, and it was not until after years of careful study under the immediate tuition of the All-wise One-years of mature thought, and wise and prudent planning, that he was prepared to enter upon the great work, and become the leader of his people and the great lawgiver of the world. Like a prudent general, too, I have no doubt his plans for aggression and defense were all deeply studied. He knew the nations about him, and made himself familiar with their location and strength. He studied the country through which he must pass; knew the hills and the valleys and the mountain passes. He, no doubt, visited the land of promise, and traversed it in all its length and breadth, and knew just how to direct his successor, Joshua, in leading the people into its possession, and now to divide it among the tribes. He had had forty years' experience at the court of Pharaoh; was learned in all the wisdom and arts of the Mizraee; he was here forty years under the tuition of Jehovah, and had sought opportunity for consultation with the wisest minds of his age, and now, a son of eighty years, he was prepared to present himself again at the court of Pharaoh, and demand with intelligence and authority the release of his people. Wonderful man! Wonderful, indeed, the events that have made this place prominent in the world's history."

At last, when the time for action came, Jehovah called from the brightness of the bush, "Mosheh, Mosheh!" and he said, "Behold me." And Jehovah said, "Approach me not; take thy shoe from thy foot, for the place on which thou standest is a holy place, and upon it thou art to receive the law to teach it to the sons of Israel." And Mosheh covered his face, for he was afraid to look upon the height of the glory of the Shekinah of the Lord.

And Jehovah said, "Manifest before me is the bondage and misery of my people. Mine eye hath seen the bruising whereby the Mizraee hath bruised them. thee I reveal myself that by My Word they may be delivered; and thou shalt bring them out of the unclean land, unto a good and a large in its boundaries, a land vielding milk and honey." And when Mosheh complained of his lame and staggering speech and his want of authority, Jehovah promised him Aaron, his brother, and taught him to say to the inquiring ones, "The I AM, HE WHO IS, AND WHO WILL BE-EHEYEH hath sent me unto you." And Jehovah said, "Ye will be hindered there until I have set forth the stroke of my power, and have smitten the Mizraee with all my wonders that I will be among them; and afterward He will release you." Such was the call that led Mosheh back to the land of his birth, and to the strange scenes that ended in the exodus of an enslaved nation.

The Sabbath Dawn.

The morning of the Christian Sabbath dawned upon us, giving promise of a beautiful day. As the full-orbed sun rose in majesty over the mountains and lookel into the valley of the encampment, our thoughts were turned upon the more glorious Sun of Righteousness, rising from the darkness of the tomb, giving to the world the light of life, and the more cheering assurance of immortality.

The mountain that towered above us, now bathed in golden light, was once kindled by the radiant presence of Jehovah God, as He came down in the presence of all people. The morning devotions were inspired by the sublime scenery and the remembrance of the visitations of God that had here been witnessed.

During the day a visit was made to the Convent of St. Catharine that stands at the base of the mountain. A few Christian monks here keep their solitary vigils, and daily, in this strange solitude, chant the praises of the Son of God. Within their inclosure is shown the reputed well of Jethro, and a chapel marks the spot of the Burning Bush. The absurd legends of these devotees aside, it seems appropriate that this secluded place should be made vocal by the praises of that God by whose visitations it was once made fearful and glorious. From the place where stood the golden altar, the incense of praise should still ascend to the heaven of heavens.

The evening conversation turned upon some of the historic incidents connected with the place.

"What a strange retreat," said one, "this must have been to Israel; and what wonders they had seen by the way!" Here, as one says, "within a sanctuary of temples and pyramids not made with hands—the more awful from its total dissimilarity to any thing which they or their fathers had ever seen in Egypt or Palestine—here, to these wild fastnesses they had been led by the hand of God, and here they could remain in almost utter seclusion from the world."

"We have come here," said I, "to make the ascent of the mountain; to walk in Moses' steps; to stand where he stood in solemn audience with the Deity. Let us invite the Rabbi to give us an account of Moses' interview with Jehovah upon the mount; the scene of the giving of the law, and the directions for the building of the Tabernacle."

"I have often," said Ben Achmed, "read the account, and been impressed not only with the grandeur of the scene, but also with the sublimity and simplicity of the description. It was very soon after the encampment upon this plain Mosheh received a special call to go up and meet God upon the mount. Twice he ascended and held audience with the Deity. The first two interviews seem to have been only to prepare the way for that sublime and terrible exhibition Jehovah was about to make of Himself in the presence of all the people. Mosheh, then under divine direction, brought together all the elders of Israel and rehearsed before them all the words of the Almighty; what they had witnessed of His wonders in their deliverance from Mizraim, and how they had been led by the angel of His presence in the wilderness.

"He taught them if they would now obey the voice of Jehovah, and keep His commandments, Israel should be to Him a peculiar treasure. He would make of them a holy nation—a kingdom of priests. He also taught them that Jehovah was about to reveal Himself to the people in a wonderful manner—a display of glory and majesty such as had never before been witnessed.

"For this august visit of their great Ruler preparations were immediately made and the appointed precautions taken. Boundaries were set about the mount, which the people were forbidden to pass under the penalty of death; for if so much as a beast touched the mountain it should die. The people were commanded to purify themselves and be ready against the third day. With pure bodies, and pure garments, they were to be ready when Jehovah their King-King of all kings-would make his descent in cloud and fire, and give them such tokens of His presence and glory that they should see and believe forever. Upon the first sounding of the trumpet, which was the signal for approaching the mountain, Mosheh brought the people out of the camp, and as near the mountain as the prescribed boundaries would permit. The astonishing revelations of Jehovah were now made visible. The lofty summit of Sinai was covered with fire and smoke. and was altogether flaming before the revelation of the Lord upon it, while the whole mountain trembled to its base Lightnings flashed from out the darkness, and heavy thunders rolled along the heavens. The trumpet sounded long, and waxed louder and louder, while fear seized upon the people, and all the camp of Israel trembled. The cloud concealed the glorious majesty of Jehovah, so that the people saw no similitude of the Holy One, but from the mingled fire and darkness was heard the voice of the Lord God Omnipotent, and the Ten Words, or the Ten Commandments, were audibly pronounced in the hearing of all the people.

"One of our Targums expresses this in the bold and highly figurative language with which our sacred books abound. 'The first word [meaning the first commandment] from the mouth of the Holy One, whose name be blessed, was like storms and lightnings and flames of fire, with a burning light on His right hand and on His left. It winged its way through the air of the heavens, and was

manifest in the camp of Israel, and returned, and was engraved on the tables of the covenant that were given by the hand of Mosheh.'

"So one of the eminent Rabbis, Jochanan, speaking of the law, held that it was intelligible in every language. He says every word of the decalogue that went forth from the mouth of the Holy One divided itself into seventy languages-meaning the language of all nations. This, of course, is parable; but a great truth lies beneath it. These ten commandments do speak a universal language. They address themselves to the conscience and moral sense of all people.

"And all Mount Sinai was in flame, for the heavens had overspread it, because the glory of the Shekinah of the Lord was revealed upon it as Jehovah uttered the law of the Ten Words. And when the people saw the lightnings, and the mountain altogether fuming before the Lord, and the glory coming forth from the midst of the lights, and heard the thunders, and the trumpets as it will raise the dead, even Mosheh said, 'I exceedingly fear and quake,' and all the people drew back with affright, and stood afar off, and said unto Mosheh, 'Speak thou with us and we can hear; but let it not be spoken with us any more from before the Lord, lest we die.

"After this revelation of the Ten Words, Mosheh again went up to communion with Jehovah upon the mount, and received from Him many other laws, ceremonial and political, for the ordering of the Common Wealth; designed to give all classes the enjoyment of their rights to secure life, property and all civil privileges.

"Mosheh reduced these laws and precepts to writing, and gave them to the people, with a solemn exhortation that if they were obedient Jehovah would send His angel before them to prepare the way and bring them to the appointed and promised habitation; saying, 'I will be the foe of thy foes, and the enemy of thine enemies. I will trouble them that trouble thee and will make all thine enemies turn back from before thee. I will drive out the Kenanaee, and the Amoraee, and the Jebusaee, and I will set thy boundaries from the Sea of Suph to the Sea of Philistaee, and from the desert unto Pherat.'

"After this, Jehovah appointed yet another interview with Mosheh upon the mount. The Targum says the command came by Michael the Prince of Wisdom. In this interview he was not to go alone as he had done before. He was commanded to take with him Aaron, Nadab, and Abihu, and with them seventy of the Elders of Israel. These were to remain and worship the Lord at a distance, while Mosheh alone drew near to more intimate audience with Jehovah.

"This ascent was preceded by solemn ministrations, and the confirmation of the covenant; the people accepting and binding themselves to obedience. Mosheh wrote the words of the law, and in the early morning light he built an altar at the lower part of the mountain, and appointed twelve stones for the twelve tribes of Israel. The Tabernacle had not yet been set up, nor the priest-hood given to Aaron. So the first-born of the sons of Israel—young men—offered burnt offerings, and set oblations of oxen, and calves, and goats before the Lord. And Mosheh took the blood of the offerings and put it in basins.

"And when he had brought the Book of the Covenant of the Law, and read before the people, all the people

said: 'The word which the Lord hath spoken we will assuredly perform, and be obedient.' And with half the blood Mosheh sprinkled the altar, and the residue he sprinkled upon the book, and upon all the people, with scarlet wool and hyssop, and said: 'Behold, the blood of the Covenant which Jehovah hath made with you concerning all these words.'

"How solemn and impressive the scene! The solemnity of the Covenant; the majesty of Jehovah; the glory upon the Mount! Upon one side the eternal I Am, upon the other a great nation. The altar was the Lord's symbol in the camp; the twelve stones were the twelve tribes; the elders gathering about them the representatives of the people. The blood was the life. It was Jehovah declaring by His life—'as I live, saith the Lord'—that He would be their God; it was a nation entering into solemn covenant with Him, pledging their lives to the fulfillment of the sacred compact!

"Mosheh, with the chosen company, now ascended a part of the way up the mountain. Here Jehovah made a wonderful display of His Divine power and majesty. They saw the God of Israel in His glory. By this we only understand that they had some glimpses of His Divine effulgence; for Jehovah was careful not to reveal any manner of similitude, lest the people might be tempted to imitate it. And beneath His feet there was, as it were, a paved work of sapphire stone, like the body of heaven in its clearness (Ex. xxiv, 10). They saw only what was beneath Him. If such was the majesty of His footstool, what conceptions can we form of the glory above and around Him?

"One of our Targums makes a singular application of this sapphire splendor, using it as a memorial of the servitude, sad and debasing, in which the Mizraee had made the Children of Israel to serve in clay and bricks: as the women were tending the clay with their husbands, and tender maidens, were beaten down and made abortive. Therefore did Gabriel descending make brick, and going up to the heavens on high set it a footstool under the cathedra of the Lord of the whole world, whose splendor was as the work of a precious stone, and as the power and beauty of the heavens when the clouds have passed away.

"The companions of Mosheh were not permitted to go near the cloud. Leaving them, and taking only Joshua, he went up higher toward the top of the mountain. 'And the glory of the Shekinah of the Lord abode upon the mountain, and for six days the glory of the Lord covered it, and Joshua was with Mosheh six days in the midst of the glory of Jehovah. On the seventh day the Lord called to Mosheh from the midst of the cloud, and Joshua was left behind, for Mosheh must stand alone in the midst of the radiant glory. And Mosheh entered into the thick cloud, and ascended the mountain. And the thick cloud opened in the sight of all Israel, and the appearance of the splendor and the glory of the Lord was as a burning light with flashes of devouring fire; and the sons of Israel beheld and were awe-struck. And Mosheh was upon the mountain forty days and forty nights, and Jehovah was teaching him the words of the law, and he received the commandments from the mouth of the Holy One, whose name be praised." -Ex. xxiv, 13-18.

As Rabbi Ben Achmed continued his narrative, his soul seemed to kindle with devout enthusiasm. His whole nature seemed stirred with the glory and grandeur of the scene, as though he was among the select com-

pany that stood upon the burning mount. Nor was it strange; for, among all the scenes of which man has been a witness, where is the one that equals this in sublime and impressive grandeur? Where the one that has been attended with such amazing phenomena? It was an exhibition of sublimity and glory such as only the King Omnipotent and Eternal could gather unto himself. Though his presence fills immensity, and his glory is always about us, never before nor since has he so revealed the glory of his movements, and the burning grandeur of his pathway, as in this sublime display upon the mountain of the Law.

"It was," continued the Rabbi, "in this long and continued communion with Jehovah, that Mosheh received his instructions for the building of the Tabernacle—that wonderful structure to which our attention is now to be directed. Here the Lord revealed to him its size; the court and the curtains; its silver foundations; its golden boards and pillars; the candelabrum, table of showbread, and golden altar of the holy place; the ark, the mercy-seat, and the cherubim of the Holy of Holies; and all that pertained to the oblations, the priesthood and the holy service."

"To-morrow," said I, "we shall ascend the mountain; perhaps along the very pathway where, more than three thousand years ago, Moses ascended to solemn audience with the Deity. With what deeper interest the wonders of this revelation will be invested, what fresh inspiration we shall gather, as we study the holy Tabernacle of God upon the mount where Moses sat under the tuition of his divine instructor, and on the plains where the enthusiasm of the people, and the skill of inspired workmen, has-

tened the completion of a habitation for the God of Israel."

The company listened with deep interest to the narration of the Rabbi. Their souls seemed to catch some of the enthusiasm that inspired his own. The lateness of the hour reminded them of the necessity of rest, and again they commended themselves to God.

The Evening Prayer.

O Jehovah, our God and our Father, with souls burdened with a sense of Thy greatness and Thy glory we bow ourselves and look up to Thee. From the grandeur of this mountain height Thou didst announce Thy law, and proclaim Thyself the Lord God Omnipotent. Speak to us again not in terror; not in flames of consuming fire; not in thunder tones that made Israel tremble, but in the tender whisperings of fatherly love. O Jehovah, as this mountain lifts its majestic summit high into the heavens, so, high over all, Thou hast set Thy throne. Thou changest not, and Thy statutes are established forever. Here Thou didst wrap Thyself in clouds and darkness, and a consuming fire went before Thee, and Israel trembled at Thy presence; now we may come with boldness, for Thou hast found a ransom, and with Thee there is mercy and redemption. All Thine attributes have become so many arms stretched abroad through all the universe to hold and protect those that come to Thee.

As we lie down to rest we rejoice that there is One over us and above us, to whom the darkness is as the light, and whose unceasing vigils know no slumber. To Thee we bend the knee; to Thee we lift our grateful and

adoring hearts. As Thou wert the God of Israel as they gathered upon these plains, and built here their altars, so be our God, and make us to know Thy salvation. This mountain of Thy manifestation stands desolate and solitary, and Thy Tabernacle has fallen into decay, but Thou art forever the same. Make these desert solitudes to us a place of holy communion, from whence the pure incense of devout hearts shall ascend to Thy holy heavens.

O Jehovah, some of us walk in doubt and disquietude of soul; clouds darken the heavens above, and obscure our path beneath. We come to visit Thine altars; to seek instruction in Thine earthly sanctuary. Give us spiritual discernment, and uphold the hidden things of Thy revelation. Let the fiery rays of truth pierce the gloom, and stretch over us the radiant bow of promise and hope, the token of Thine abiding favor. Regard not our infirmities, and pass by our sins. Bind us to Thyself with the cords of love, strong as the heavens, and enduring as the mountains; so shall our souls be eloquent with gratitude, and our tongues proclaim Thy praise.

Eternal One, we have followed Thy pathway through the wilderness, and Thou hast shown us Thy wonders; we have seen Thy power upon the great waters, Thine hand dropping the bread of heaven upon the people, leading them like a flock in pathless deserts; beating down the pride of Amalek; giving them water from the flinty rock, and now we come to worship where the sapphire was under Thy feet, and where Thou didst shake the mountains with the majesty of Thy presence. As the darkness of the night covers us, let the mantle of Thy benediction be over us. Guide us in all these

mountain pathways, and make Thy loving kindness the tabernacle of our peace, until Thou dost bring us with all Thy ransomed ones to Thine eternal kingdom. Thine is the kingdom and the power and the glory forever. Amen.

CHAPTER V.

THE ASCENT OF THE MOUNTAIN—CONVERSATION UPON THE SUMMIT.

The ascent of the mountain, as is usual among visitors, was made under the direction of an escort of monks from the Convent of St. Catharine. These, from their residence, are familiar with all the passes and by-ways of these rugged mountain fastnesses.

At an early hour we passed out of the rear gate of the convent and commenced the ascent. A narrow, well beaten path, which the eye can follow almost to the summit, leads up the mountain side. As we continued the ascent the pathway became more difficult; for some distance it wound along the bed of a narrow ravine; rugged cliffs rising up on the right and left, while we picked our way among huge granite bowlders scattered about in wild confusion. Along the more difficult and precipitous passes the monks have arranged the stones in artificial stairways to facilitate the ascent.

About midway up the mountain we came to a depression or basin in the hillside—a sort of amphitheater, containing a few rods of level ground. The hills rose up in gentle slopes around it, while on the upper side still far above us we lifted our eyes to the lofty summit rising in sublime grandeur toward the heavens. Near the center of this depression was a beautiful spring of water, handsomely walled round by the labor of the monks. Sev-

eral patches of ground were under cultivation, and a number of fruit trees had recently been planted, while over the spring a tall cypress lifted high its thick and pointed branches. It was a beautiful garden spot, redeemed from the surrounding sterility and desolation. Here, also, a couple of wild quails started up at our approach, reminding us of Israel's murmuring, and the flesh sent them from God.

"No important changes," said one, "have taken place in this mountain scenery for more than three thousand years. As these valleys and rocks met the eye of Moses so now they meet ours. Here, I have no doubt, he often sat and slaked his thirst at these waters, while his flocks wandered among the valleys about us."

"We drink," said another, "from the fountain where Moses drank. O, that we might drink from that higher, holier fountain to which he had such free access! If three thousand years has not changed the mountain scenery, neither has it changed the character of Moses' God. He is still the same great I AM THAT I AM; He has still a people in this great wilderness world to whom He comes, and whom He leads by the angel of His presence."

"I can imagine him," said Elnathan, "in these secluded retreats, unvexed by the cares of court or state, far away from all intrusion of a busy world, contemplating the great work of his people's emancipation, and preparing himself, under the tuition of Jehovah, to become their leader. In the quiet of contemplative seclusion the soul is often strengthened for high and sublime achievements."

At last, after two hours of weary toil, we stood on the summit of the Mount of God! Here we found a Moslem

mosque and a Christian chapel. The mosque is in ruins; the roof has disappeared, and a portion of the walls fallen down. It is no longer used as a place of worship. The chapel is still taken care of by the monks, and is ornamented with the emblems of Christian worship. One of the first acts of our attendant monk was to open the chapel, having brought the key with him, light the lamps, burn incense, and perform his devotions at the altar. But what were these things to us? The mountain itself was a great consecrated altar; the sun in the heavens the illuminating lamp; the aspirations of adoring hearts the incense!

Our Arab servant succeeded in gathering dry herbage to kindle a fire and boil some fresh coffee, from which, with a few dates and brown bread he had brought with him, he served an acceptable and refreshing lunch. We ate with thanksgiving, not so much from the bountifulness of the supply as from the consciousness of God's mercy in all His preserving and guiding care. Seated still around the unmoved cloth, we were soon engaged in an interesting and cheerful conversation.

"How strange," says one, "to stand upon this lofty summit, once made glorious by the presence and majesty of the God of the universe! Can it be that Jehovah made this His high throne from which to send forth the law that has since been the guide of nations? Did these mountain chasms re-echo with the voice of the Lord God omnipotent as his word went forth amid thunderings and lightnings?"

The conversation almost immediately turned upon Moses and his remarkable audience with the Deity. Rabbi Ben Achmed remained for some time silent, apparently absorbed in deep meditation. I looked inquiringly into

his face, as if anxious he should give expression to some of the reflections that were evidently stirring the profound emotions of his heart. As if understanding my desire, he broke the silence:

"Here the great lawgiver was face to face with Jehovah! Here the Lord was revealed in the cloud, and Mosheh stood in the presence of the great I AM. Here the Lord made his Shekinah pass before the face of Mosheh as He proclaimed; the Lord, the Lord God gracious and merciful, slow to anger, making goodness and truth to abound; forgiving iniquity and rebellion and guilt; pardoning them who convert unto His law, but not acquitting them who convert not.

"Here Mosheh was before the Lord forty days and forty nights. Here he brought tablets of stone, and Jehovah wrote upon them with His own fingers the Ten Words. Mosheh wrote in a book the common law—the precepts, and the ceremonies that might be changed, and in the end abolished—but the Ten Words were engraven upon adamant, for they change not. As God changes not, they can not be changed. As Jehovah endures forever, so shall the Ten Words stand for all the generations of the sons of men. The thunders that shook the mount and the fires that terrified the people have passed away, but the Eternal One abideth still. I feel the inspiration of His all-pervading presence; something, I fancy, as Elijah of old felt as he stood on this mountain; not the whirlwind and the fire, but the still, small voice as it comes whispering to my inmost soul. Never before did I seem so completely encircled with the presence of Jehovah!"

"The face of Moses," said I, "was made luminous with the overshadowing of the divine glory; we may not

share with him in the visible splendor, but the soul may be aglow with the presence and fullness of God. As we come up higher and leave the grossness of the world behind, we reach a purer spiritual atmosphere where all becomes radiant with the glory of heaven."

"It seems to me," said Elnathan, "something akin to the scene when Christ ascended the mount of transfiguration. He was praying, and in his communion with heaven, the fashion of his countenance was altered, and his raiment was white and glistening."

"When Jehovah in the creation," responded Achmed, "made man, He breathed into him His spirit, and stamped him with His image. A return to God from our sinful wanderings is a return to the possession of His Spirit, and the likeness of His image."

Did Moses Borrow?

"We have designed," said I, "to make the Tabernacle a study. Where shall we find a more appropriate place to commence than here, where Jehovah gave the order and showed to His servant Moses the pattern? Some say he got the pattern from Egypt; that he copied from their idolatrous forms and ceremonies. We would like to hear the opinion of the Rabbi."

"No; Moses did not copy from the Egyptians," said Ben Achmed, "rather say the Egyptians copied from Mosheh; or from the primeval revelations of Mosheh's God. When sin came, Jehovah unveiled to man the throne of His mercy. At the gates of the deserted Eden were the altar, the cherubin, the sacred fire, and the sacrificial victim. The knowledge of these things were carried down among the nations and scattered over the world. The sons of God—the faithful and devout ones—

retained them in their purity, but the children of men neglected or perverted them. The Egyptians, long anterior to Mosheh, had the knowledge of the one Eternal Self-Existent One. This is shown by the ancient rolls that modern research has found among their old-time tombs. Do we not find even now all over the world abundant proofs of an ancient revelation? Among all nations, however sunk in ignorance and barbarism, we find traditions of the creation, the fall of man, the flood, the confusion of languages, with forms of worship that seem to have a common origin, reaching back to the very gates of Eden."

"Yes," said Elnathan, interrupting him, "in confirmation of that we find the idea prevailing among nearly all nations, idolaters though they be, that expiation of sin and reconciliation with the Deity is connected with the offering of bloody sacrifices. So they have their altars, their sacrifices, and their immolated victims. What is this but the faint gleamings amidst the ignorance and superstitions of the world, of that great truth, emanating from God in the very infancy of the world's history—a truth so commending itself to the consciences of men it could never be eradicated from human creeds amid all the corruptions and superstitions to which they have been subjected. The origin of these sacrifices may be to them all unknown, and the connection between the blood of a slain victim and the expiation of sin may be to them a profound mystery, but the existence of the rites shows they must have had a common origin with the great truths of the Bible."

"You help me," said Ben Achmed, "in what I wanted to say. All idolatry had its origin in departures from the true God. All heathen religion and rites of worship

had their orgin in, and were perversions of the true-of the original revelations and worship of the one great Creator. These systems of false religion confirm the true as the counterfeit coin confirms the genuine. Beneath the temples, the altars, and the victims of these idolatrous systems of antiquity, were buried the great truths of God. It was Mosheh's mission to eliminate from these corrupt and worthless superstitions and rites the false, and restore the true—to teach again the primal idea of the one true and living Jehovah, and the forms of true and acceptable worship. It was his, under Divine guidance, to rescue those symbols and forms of worship that had been perverted, and to reject such as If in these idolatry and superstition had introduced. appointments of the true worship, there were altars, priests, and holy vestments, offerings, and sacrifices, and processions, it was not because Moses borrowed them from idolatrous Egyptians, but because they belonged to the proper and original worship of the Great and Holy One, from whom these nations had departed, taking with them much that belonged to the original and the true."

"Moses," interrupted Elnathan, "did not take all his religious rites from the Egyptians, nor any of them, because the Egyptians practiced them. If the Egyptians carried a chest surmounted with symbolic figures in their religious processions, it does not follow that Moses took his idea of the ark and cherubim from them; the ark and the cherubim belonged to the original appointments of Eden. Moses restored them to their proper use."

"There is no doubt," said Ben Achmed, "but that in the days of Moses, the Egyptians had reached a high state of advancement in the arts and sciences, but in religion they had departed far from the knowledge of the one true living God, they were sunk in the degradation of idolatry. Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds, but the system of religion and worship he taught was far, far in advance of any he could have learned of the Egyptians at that time. The translation of tablets and papyrus rolls of that age of the world, as found upon their monuments, and in their tombs, reveal the fact that their religion was a system of degrading idolatry; neither the God that Israel worshiped nor their mode of paying Him homage was known in Egyptian worship. Moses could not have got his religion from them."

"All religions," continued another, "have many things in common. All false religions are corruptions or perversions of the true. The false is the degeneracy of the true, not the true an improvement upon the false. Originally, man walked with God, and worshiped Him in purity and truth, but the time came when men did not like to retain God in their thoughts. They glorified Him not as God, and became vain in their imaginations, and their foolish heart was darkened. They changed the glory of the incorruptible God into images made like to corruptible man and four-footed beasts and creeping things. They retained the temples, the altars, and the ceremonies, but the true object of worship was forgotten. They changed the truth of God into a lie, and worshiped and served the creature more than the Creator. If they retained any thing that is pure and good in doctrine or in practice, it is because it has descended from the true fountain of God's revelation."

Plan of Tabernacle Revealed.

"Another question," said one, "has often occurred to

me; it is said God revealed to Moses the plan of the Tabernacle, and he was specially charged to make all things according to the plan shown him in the mount. How was this plan or pattern revealed to him?"

The Rabbi auswered: "Mosheh was here in communion with Jehovah. He who made man's intellectual and spiritual nature knows how to speak to what He has made. Here the cloud covered Mosheh, and the inward illumination was intensified by the darkness about him. It is not necessary for us to understand that the law and the plan of the Tabernacle were all revealed in this interview. Mosheh, as I have said before, had long been studying these things-not forty days only, but forty years. His plans had been deeply laid, long pondered, and well matured, not in his own wisdom, but under the guiding hand of Him with whom he was now holding this august interview. Here, and now, was the culmination of that long tuition-a sort of summing up, and final counsel and commission, and Jehovah granted him that mental illumination that brought the whole plan fresh and clear before his mind. Of the plan of the Tabernacle, it was not a description, nor a picture, nor yet a literal model—it was a plan or scheme—Mish-Pat—seen not with the natural eye, but in the clearer vision of the mind.

"Before the painter commences his picture, he sees it in mental vision as plainly as you afterward see it upon canvas. So the architect sees his building all through, from foundation-stone to turret, before the workmen strike a blow. So Jehovah showed Mosheh the Tabernacle."

"There is one thing," said I, "important for us to remember; Moses was not allowed to use his own fancy

or judgment in any part of the structure. It was expressly said, and repeated again and again, with reference to the building and all its holy furniture: 'Look that thou make them after the pattern that was shown thee in the mount.' If, as we study this structure, we find it a type of God's great spiritual temple, and spiritual worship, we must also learn that in rearing that temple, and in that worship, we are not allowed to follow our own devices or inclinations. God has given us the model, and to us He says, as to Moses: 'See that thou make all things after the pattern shown thee.' When we have the mind of God it is never safe to depart from it."

"On one other thing," said Jason, "I would like to inquire the mind of the Rabbi. Why such adornments—such magnificence of wealth and beauty lavished upon it? I have been told that the Israelites in Egypt had been accustomed to the magnificent display and gorgeous rites of idolatrous worship; and that Moses' desire was to inflame the imagination of the people, and by imposing displays of wealth and grandeur give them a substitute, and thus wean them from what many of them had been accustomed to see, and perhaps many of them to practice."

"No; I do not think he was moved by any such motive. He was inspired by a higher and nobler purpose. It was not to wean them from false gods and idolatrous worship, but to magnify Jehovah—to give them higher ideas of His majesty, purity and glory—that He was above all—better and more glorious than all the gods of the nations; and that, more than all others, He was to be adored, and honored, and worshiped.

"So also some ask: Why did Mosheh use so many sym-

bols and ceremonies? Why not teach the people by direct and verbal communication?

"What the moral and intellectual condition of the people was as they came from under the hand of their taskmasters it is now impossible to know. There were certainly many men among them of cultivation and intelligence. They also had a religion. They had altars, and sacrifices, and forms of worship before the Tabernacle was built or Mosheh ascended this mount of God. With many of the forms of worship the people seem to have been familiar from the first, as though they had brought them out of Egypt with them. Yet we can not but conclude that the great mass of the people, born and reared in bondage-a bondage that had continued for some two hundred years—and living in continual contact with idolatry-must have been in a rude and uncultivated state, and their ideas of God and spiritual things low and imperfect. Thus fresh from their Egyptian task-masters, it is difficult to realize the importance or the difficulties of the work now undertaken. Into these secluded mountain retreats Mosheh had now brought them. Here they were to be put under tuition This was Jehovah's great divinity school, and a nation were His pupils. The true worship of the one eternal Maker and Ruler of the world, so long interrupted, was to be re-established and purified. The scattered truths of revelation that had fallen here and there along the pathway of the patriarchs were to be gathered up, and a complete system of law, religion, and worship established by the ministration of Mosheh.

"In knowledge of holy and divine things the mass of the people were like children. They had to commence among the rudiments; be taught first principles. They

were not competent to grasp the abstract truths of God's being and attributes—the spirituality of God's nature, revelations, and worship. As when we teach our children we begin with visible forms and figures, blocks, and pictures, so did God begin with this untutored nation.

"There is no way of teaching the unknown but by the Our ideas of invisible and spiritual things must be suggested and learned by the properties of natural or material and known things. In the early stages of language nearly if not all forms of expression are figurative-most of them highly so. The poverty of their language made it more necessary to speak in metaphors and symbols. The Divine nature and attributes could only be expressed by illustrations drawn from corporeal things, and such qualities as were seen in animals and men and other visible things about them. No human language can give proper and full expression to the attributes of Him whose attributes are unutterable, and who dwelleth in light unapproachable. Thus God commenced with His people, and by these symbols, signs, and figures, He gradually led them to a comprehension of His attributes-His holiness, majesty, power, and By this figurative and symbolic language God is represented as having human affections and qualities, by which we come at last to understand that He is not only holy, and great, and powerful, but that He is good, and kind, and compassionate; that He cares for us, and that His loving kindness is stretched out like a hand to guide and bless us. Thus we see why God commenced with this people as with children, and taught them with pictures and symbols. Thus we conclude that the Tabernacle, its golden ornaments, its elaborate furniture, and decorations were designed by the Great Teacher to lead

them into the knowledge of higher spiritual and eternal things.

"To what extent those who first gathered in this Tabernacle understood these things we can not tell, but many of these symbolic utterances were undoubtedly understood by them, and they caught the great spiritual lessons intended to be conveyed. We now build on their foundation, and reap the benefits of their tuition. From their long pupilage, a language of religion had been built up for us; we have a vocabulary of spiritual terms by which we are enabled to understand and express ideas of God, of spiritual, eternal, and unseen things. And now, as we come to this Tabernacle, and review these early lessons, these symbols will no doubt greatly aid us in our understanding of Jehovah's revelations. Of His great spiritual kingdom in its relations to this world, and its glories in the world to come."

"God is wise," said I, "and knows how best to adapt His lessons to the wants and capacities of His people. But the ultimate design—the great end of all—is that we may know Him, and the power of His spirit, and be brought into union and communion with Him."

"Yes," was the answer, "and in this progression there is first the literal, then the spiritual. When Jehovah, blessed be His name, formed men from the dust of the ground, there was first the inanimate form, then the Creator breathed into him and he became a living soul. The body of our religion is but a dead form till the spirit of Jehovah is breathed into it."

"Moses," said I, "gave us the Tabernacle—its symbols, its altars, and its sacrifices, and forms of worship. These things prepared the way for a greater than Moses; for One who taught that God is a spirit, and that they

who worship Him must worship Him in the spirit and the truth. • 'The words I speak unto you,' said He, 'they are spirit and they are life.'"

"I seek," replied Achmed, "for the spirit. I feel the deep yearnings of a spiritual nature that mere symbols and forms and ceremonies can never satisfy. I begin in Mosheh, and I see great light; he has been to me like a guiding cloud. But somehow I feel that there are more precious lessons—fountains where the soul may have deeper draughts. I ask the Almighty Father that I may know the truth. If truth is hidden I will search for her as for buried treasure; if she be embodied in Him in whom ye trust, like Nicodemus of old, I would seek Him by night, and sit at His feet. I long to see the glory burst through the cloud."

"Thy search shall not be in vain. 'For a little time I hid my face from thee, but in loving kindness will I remember thee.'"

Elnathan opened his Bible. "How appropriate," said he, "to read the Ten Words on this sublime mountain top from whence they were proclaimed in thunder tones in the hearing of the people!" All listened with devout attention. Closing the book, he said, "God has made this mountain top a Bethel to us; what more appropriate place for thanksgiving and prayer. We have learned from the Rabbi. Will he go before us to the Throne of Mercy?"

Prayer of Achmed upon the Summit of Sinai.

O Lord God of Abraham, Isaac and Jacob, Ever Living One, glorious and merciful! Who is a God like unto Thee; passing by the transgressions of the fallen and estranged ones. Thou hast loved thine heritage, and Thy mercy has followed even the remnant of Thy scattered children. Thy judgments are in righteousness, but Thou wilt be merciful to those that turn unto Thee, and Thou wilt hide our iniquities that Thine omniscience may know them no more forever.

Thou didst swear unto Abraham, and Thy covenant was renewed unto Jacob, and in holiness Thou wilt fulfill all Thy word. We rejoice in Mosheh Thy servant, and in the revelations of this Mountain of the Law. Make Thy truth righteousness, and Thy salvation a burning lamp. O Jehovah, Mighty One, who are now Thy people? Jerusalem is desolate; the foundation stones of Thy hidden oracle have been torn away; Thy glorious habitation in the city of David, the perfection of beauty, the joy of all the earth, the Tabernacle of peace whither the tribes went up, is trodden down of Thine enemies. Where are now Thine elect, the sons of the covenant, the children of the promise? Thou didst assure us there should go forth a king from the sons of Jesse, and Messiah should be anointed from his loins.

O Thou God of Israel, Thou healer of the original wound, where are Thy promises, and to whom shall they be fulfilled? Where is Thy coming One? O, Thou who didst separate light from darkness, and create the day and the night, let the power of Thy spirit rest upon us, and lift over our darkness the joy of Thy light. Let us hear the voice of the Lord our God proclaiming the day of redemption.

O Lord Jehovah, from this wilderness we cry unto Thee; from this mountain that once trembled at Thy presence; from these valleys that were kindled into light by the glory of Thy Shekinah. Thou dost still love the children of Thine inheritance; let Thy mysterious Bathkol

speak to us; Thy Memra—DA-YE-YA—Thy Mighty Word! We would know Thy truth, and know of Thine. Speak Thou to us; not with the voice of terror that shook these mountains, but with the still, small voice that came to Thy servant Elijah when he hid himself in these clefts. O Jehovah God, Thou art our refuge; for Thy covenant's sake have mercy upon us. Make us hear the voice of salvation; the voice of Thy Beloved; the voice of Him that cometh upon the mountain of Thy glory—the voice of the Messiah of the nations, for Thine is the kingdom now and forever. Amen.

CHAPTER VI.

A GENERAL CONVERSATION UPON THE TABERNACLE.

The company had enjoyed a spiritual feast upon the mountain top. Abdallah had met them at the tent with an ample supply for the weary body. The evening was a beautiful one, and the full-orbed moon gradually ascended the cloudless heavens, vividly reminding them of the pillar of cloud and fire Jehovah so strangely hung over the camp of Israel. The conversation turned upon the Tabernacle, that wonderful and costly structure reared to the honor of Jehovah, upon this very plain of Rahah, perhaps upon the very spot where their tents now stood. There was an inspiration in the very locality, prompting a deeper interest in all that related to the sacred structure. We have space only for a summary of the protracted conversation.

The word Tabernacle, as used in our translation of the Bible, is from the Latin *Tabernaculum*, and means simply a tent. As the Israelites in the wilderness dwelt in tents, so God directed them to erect a tent or Tabernacle for Him, where He could record His name and manifest His glory, and where they could assemble for His worship.

Those who read the Hebrew tell us that our translation seldom makes any difference between the word TABERNACLE and TENT, though in the original they are never confounded. In Exodus, chapters xxxix and xl,

we have several passages where both terms are used: "Thus was all the work of the Tabernacle of the tent of the consecration," etc. "And he put the altar of burnt-offering by the door of the Tabernacle of the tent of the consecration," and so in other verses. The word Tabernacle or dwelling is the name appropriated to the holy structure and its precincts when it is regarded especially as the residence of God. It was His dwelling place—His Tabernacle. On the other hand, the word tent is always used when reference is made to the congregation—so it is never called the Tabernacle of the congregation, but always the tent of the congregation. God's Tabernacle or dwelling place was the tent where the people assembled. Jehovah dwelt there, but the people did not.

In Exodus xxv we read: "Let them make Me a sanctuary" (Heb. Mikdash, a holy place; from Kadash, to sanctify, to hallow). The term denotes a holy habitation, expressly consecrated to the residence of the visible Divine Majesty in the midst of them. The import plainly is, that God will dwell among them by the signal manifestations of His glory in the Shekinah, the visible token of His presence.

This dwelling place of Jehovah was a sanctuary, as Mik-ke-dosh is often translated—a sanctified and most holy place—a consecrated spot—a pure habitation. It was specially set apart for God, and was to be carefully guarded from all impurity and common use. No uncircumcised or unclean person was allowed to enter it: all that came within its golden walls must be unblemished and undefiled. Before it was set the altar of burnt-offering, and the great brazen laver, as much as to say: "Make atonement for thy sins, and wash away thy pol-

lutions, for the place thou approachest is holy ground." In this it was emblematic of the church, where all should be pure; and ultimately of heaven, into which there entereth nothing that defileth, or worketh abomination, or loveth a lie.

This Tabernacle, erected for the Lord, must be distinguished from the tent or Tabernacle of Moses, spoken of in the thirty-third chapter of Exodus. This was Moses' business tent-his official head-quarters, where he met the people for the transaction of business. This tent was at first within the camp. But God showed his displeasure at the sin of the people in the idolatry of the golden calf, and refused to come among them. So Moses took this tent and removed it without the camp, and set it afar off away from the tents of the people; calling it the tabernacle of the congregation, or the tent of meeting—the Targum calls it "The Tabernacle of the House of Instruction;" here the people came to Moses for counsel and instruction. It seems also to have been a place of religious worship where the devout were accustomed to assemble, and here Moses inquired of the Lord.

When Moses entered into this Tabernacle, the cloudy pillar descended and stood at the door, and the Lord talked with Moses, and the people showed their reverence by rising and worshiping every man at his tent door. This was before the Tabernacle of God was erected. But even after that, it continued to be the Tabernacle of instruction. When Moses could not be in attendance, Joshua Bar Nun acted as his assistant to receive the people.

This structure now erected was the Tabernacle of the Congregation. They helped to build it, and they had a

common interest in it. Here they brought their offerings; here atonement was made for them; around its courts they were accustomed to assemble, and here the morning and the evening incense went up to God. It was the glorious high throne of God among men; here God kept his court as Israel's King.

It was called the tabernacle of Testimony, or witness, from the sacred Ark which contained the testimony, or tables of the law; and because God here made his commandments or testimonies known.

Paul, in his epistle to the Hebrews, calls it a worldly sanctuary; contrasting it with the spiritual dispensation that was to follow. The one was the shadow; the other the substance. The worldly would perish; the spiritual endure forever.

"We shall find," said one, "as we proceed in this study, many rich and instructive lessons. We shall find types of the true child of God, of his sanctified nature; his high and holy relationships; exalted privileges; his sacred work; his sublime immortality, and eternal destiny. We shall find types of Messiah, of the true church—the spiritual temple—of heaven itself where Jehovah dwells in inexpressible splendor—of the glory to which he will ultimately gather all the great multitude of his redeemed."

"You speak," said Ben Achmed, "of types—what do you understand by types?"

As the question was directed to the company in general, there was a pause as if all were waiting for the one to speak who felt himself best qualified to answer.

Elnathan led the way. We omit the questions by which he was frequently interrupted, and give the substance of his reply:

Of Types and Emblems.

As we study the Tabernacle, its furniture and worship, in search of its great spiritual lessons—especially as we seek for types of events that were to follow under the gospel—we must be careful to discriminate between what were intended, under the divine plan, as types of something in the future, and what are mere similitudes or analogies.

We have in use several terms—as, figure, pattern, symbol, emblem, etc., which we often used interchangeably, sometimes as synonyms, it may be correctly, but often erroneously. Each of these terms has different significations when used in different departments—as in literature, in art, or in science, or in religion. In some cases some of these terms come to be used technically, having in some departments a specific meaning. Thus, a type in printing is a letter in metal; type in medicine, a form of disease; in natural history, a general form; so also when used in religion, as we shall see directly.

Figure is the most general of the terms we have named, comprehending, Crabbe says, every thing which is figured by means of the imagination. Emblem, type, symbol, allegory, parable, etc., are but modes of the figure. A figure may be in words, or in things generally; we may have a figure of the imagination, or expression; or a figure on paper, or a figure of wood or stone.

Emblem is that sort of figure of thought by which we make corporeal objects stand for moral properties—as the dove, an emblem of purity, the lamb of meckness, the lion of courage, white robes of innocence.

Symbol is the sign or representation of any moral thing by the images or properties of natural things. The

same may be said of emblem—something that represents one thing to the eye, another to the mind. Sometimes the uses of certain objects become conventional, and by general agreement are constituted symbols; as the olive and laurel, symbols of peace; the palm of victory; the cross of Christianity. Thus we see that symbol and emblem may be used, and often are used, as synonymous.

Type, as used in religion, is that kind of emblem by which one object is made to represent another mystically, or to prefigure something which is to come after it; used generally of events under the Old Testament, which are supposed to bear a certain resemblance or relation to things under the New—to the Church, or to the person, offices, and work of Christ.

Blair says all the remarkable events under the law are types of Christ. But this is too general an application of the word. All such events may perhaps be used as analogies or illustrations, but comparatively few of them can be said to be types.

All language is merely conventional, and words are signs of ideas only by mutual agreement. Certain words may be used by one writer in a different sense from what others use them, and every writer is at liberty to select his own language; but if he chooses to use words in a sense not ordinarily attached to them, he should be careful to explain his meaning, though it is usually better to adopt the common conventional nomenclature. We do not ordinarily say of baptism and the Lord's Supper they are types; but they are beautiful and expressive symbols, or emblems, of some of the great doctrines of Christianity.

When we say of something in the Old Testament, it is a type, we mean that in it there is something more

than a mere analogy or resemblance to what is yet to be unfolded in the future, or to come after it. Mere resemblances may be accidental, and not intended to have any reference to other things, or what may succeed it. A type, in the religious sense, implies design. To be a type, as one has justly said, "The former must not only resemble the latter, but must have been designed so to resemble it in its original institution."

To illustrate: This book is like that table; it is four-square; its lids open and shut like the table; from one I feed the mind, from the other the body; but I can not say the book is a type of the table. Such resemblances are merely accidental. Such resemblances can be traced in all things. They give us large opportunities of comparison and illustration. They aid us in expressing our ideas, and in teaching others.

How, then, it may be asked, as we study the Old Testament, or search for the deep spiritual lessons of the Tabernacle, can we determine what were types, and what we may use only as analogies and illustrations?

We may not always be able to tell. Perhaps it is not safe to say of any of those things, they are types, unless we find authority for it in subsequent teachings, or in New Testament allusions. Some things in the Old Dispensation were clearly and unmistakably types. Melchisedek was a type of Christ in his priesthood. His office did not come by descent, for He was not written in the genealogies. The paschal lamb was a type of Christ, under the protection of whose blood we may abide, for Christ is our passover sacrificed for us. Moses, as a deliverer and lawgiver, was a type of Christ. Aaron, as a high priest, was a type of Christ, who even now intercedes for us.

The Savior said to his hearers on one occasion, "Had ye believed Moses ye would have believed me, for he wrote of me." From this we may be certain Christ was in the Mosaic Dispensation, and hence we may conclude some things, perhaps many things, were types of Him, and were fulfilled in Him as the great antitype.

So the whole scheme of the Tabernacle building, its furniture, appointments, and worship, while its immediate design was to teach the people by symbolic lessons higher and clearer conceptions of Jehovah; of the infinity, purity and holiness of His attributes; of the equity and excellence of His laws; the reverence and veneration due to His name; to preserve and perpetuate His revelations and worship—the whole seems to have a far-reaching significance, pointing to richer and more glorious things to come.

How happily and forcibly, in the Epistle to the Hebrews, the comparison is drawn between the Old Covenant and the New; the blood of the slain victim and the blood of Christ; the ministrations of the worldly sanctuary and the true Tabernacle of God, the church; the Holy of Holies and the glorious heavens. Not merely accidental resemblances, but the evidence of a great purpose in the mind of the Deity—the great spiritual architect—leading us from the shadow to the substance; to the richer things of the real spiritual building of God; the true priesthood; the ceaseless intercession; the eternal temple in the heavens. In the Tabernacle was designed not only the truth as revealed by Moses, but the truth as it was designed to shine out in the character, teachings, and works of Jesus Christ.

But while we look into these revelations of former times, in all our interpretations, in all our searchings for

truth under the guise of symbols and types, we must be careful to avoid extremes. Some persons can see in all these things of a former dispensation nothing but a bare series of events—an ordinary history, describing the sanctuary and mode of worship of a peculiar, migrating nation, having no special significancy or relation to subsequent times. Others have attempted to find types in almost every particular, and have sometimes brought this whole mode of interpretation into disrepute, or even contempt, by their fanciful, or extravagant and farfetched interpretations. All that stands connected with the Mosaic Dispensation—the Tabernacle, the temple, the offerings, the worship-may be used to illustrate, explain and teach more clearly the doctrines, the privileges, the observances and verities of the more glorious Christian scheme of redemption; but not every corner, stitch and loop and pin can be made a type.

With these thoughts in mind, let us enter the holy place and study some of the lessons of its golden symbols.

As Elnathan finished, all eyes were turned toward Ben Achmed, as if wondering how he would receive this interpretation, and these allusions to the Crucified One. To all that had before been said he had listened with marked attention; would be now follow us as we sought Messiah the Redeemer in that wonderful structure that, here in the midst of this desert scenery, grew into symmetry and beauty under the guidance of the Divine Builder?

He was the first to speak:

"What astonishing revelations are here! Jehovah dwelling among men-teaching not Israel only, but the whole world by the appointed symbols and ceremonies of this wonderful dispensation!"

"Your people," said I, "have long looked for one to come; will they ever find one in whom Moses, the Tabernacle, and the law have had a more complete fulfillment than in Messiah, in whom we trust?"

"How beautiful and impressive," said he, "was the Tabernacle of Jehovah! How inspiring and instructive in its appointments and service! But the golden ark has been taken from behind its costly curtains; the majestic temple of God's holy mountain is in ruins; its altars have been demolished, and its oblations have ceased. These things must have fulfilled their mission, else why have they been taken away? The scepter has departed from Judah, and my people are exiles among the nations. Where now is the God of my fathers? Where his oath to Abraham? Has Jehovah forgotten his promises? Has earth no abiding habitation for his Shekinah?"

"We stand," said I, "where Moses stood. Let us rear again the Tabernacle of God. Come with us and study its golden symbols, and search for the mystic lessons covered by its costly curtains.'

"Lead me," said Ben Achmed, "into his sanctuary; let me stand in the light of the golden candelabrum, and feed me from the consecrated table of the presence bread. Would that Jehovah would speak to me from the throne of the cherubim! If I find Him of whom Moses and the prophets did write, gladly will I sit at his feet."

CHAPTER VII.

THE COURT OF THE TABERNACLE—ITS PILLARS AND CURTAINS.

As it was settled several days should be spent in the encampment at the mount, the Arab guides and attendants were dismissed to visit their homes and friends in the desert, and the camels sent where they could be better supplied with forage—only Abdallah and the cook remained in charge of the tent.

A part of the day was spent in a general ramble over the plain of Rahah, and up the valley of Lejah, which separates Sinai from the great mountains of Um Shomer and St. Catharine. In this valley they were shown the "Smitten Rock," with which the mythical traditions of the monks have connected the miracle of Moses.

It was near midday as the party entered the gate of the convent for a short season of rest. A frugal repast of brown bread and dates was furnished by the hospitable monks, after which the company seated themselves around the well of Jethro, sheltered from the sun by a luxuriant vine the inmates had trained into a beautiful arbor. The previous conversation, abruptly terminated, was still fresh in mind.

Turning to the Rabbi I said: "Thou canst see wonderful things in these revelations of Jehovah. What stupendous miracles were witnessed on this mount of the law! Jehovah was among His people. Dost thou think He is still among them?"

"Who are his people?"

"God's promise to Abraham was," I answered, "that he should be the father of many nations. Abraham had other children, but it was said, 'In Isaac shall thy seed be called;' but if it is only the natural seed where is the fulfillment of the promise? The natural seed are but a remnant. But we are told Abraham believed God, and it was counted or imputed to him for righteousness.—Gen. xv, 6. So he has become the father of all them that believe. Thus they are not all Israel that are of Israel—the heirship is not through the law, or by the affinity of blood, but through the righteousness of faith."

"Of what faith do you speak?"

"There was the promise of a great Prophet that should be raised up unto Israel. So all the prophets, from Samuel and all that followed, foretold the days when that Prophet, Ruler, and Redeemer should arise, to whom the true seed should be gathered. Paul saw the light, and found the fulfillments of the promise. He says it was not written for Abraham's sake alone, that his faith was imputed to him for righteousness, 'but for us also, to whom it shall be imputed if we believe in Him that raised up Messiah from the dead; who was delivered for our offenses, and raised again for our justification.' The children of faith are the children of promise. Hast thou read the New Testament?"

"I have not only read it, but studied it carefully."

"Why can not thy people see the fulfillment of the promises in the man of Galilee?"

"Hast thou read the New Testament?" retorted Achmed. "Can I give a better answer than that? When men are looking in one direction they can not see in the opposite. Jesus did not meet the expectation of the

rulers, and they rejected Him, and the children have ever since labored to prove their fathers right. Intent in this, their eyes are blinded. They look for arguments against, rather than for reasons for."

"They are accused," I said, of "stubornness and bigotry."

- "They have been stubborn, and bigotry is often born of a stubborn will. Then, too, it is often humiliating to own we have been in the wrong. No man likes to weaken the foundations of his own house. But Jehovah made my fathers a stubborn people; how else could they have served His grand designs?"
 - "I do not understand the Rabbi."
- "The nations had forsaken God; they were sunk in sin and idolatry. Jehovah determined to make a revelation of Himself; to restore and keep alive the knowledge of His name, the reverence and worship due His glory and omnipotence. He chose the Hebrew nation as the channel and custodian of these revelations. Through them the blessing was to come. It was their mission, by special design of Jehovah, to make known and defend the truth. Had it not been for the particular traits Jehovah had given them they had melted away like other nations and been absorbed in the great ocean of our common humanity. This stubbornness, as some choose to call it, has been the shield and buttress of the truth. The very tenacity with which they clung to their faith, and kept themselves a distinct people, has proved a blessing of the world."
- "You make that an apology for their still rejecting the Messiah?"
- "Not an apology. I give it as a reason, and a reason why they should not be too harshly censured or relent-

lessly condemned. When at last the time came for the fulfillment of the promises, and God would speak to the world through Him that was to come, those strong characteristics that had been ramparts of defense became Judah's snare. But Jehovah is merciful; the veil will be taken away."

"Has it been lifted from thine own eyes?"

"Did you notice when the sun came up this morning how his rays kindled into glory the lofty mountain tops, while our tents in the valley lay in the deep shadow? I see the light kindling in glory far, far above me. I trust it will yet find its way into the valley of my repose—may be," he continued more thoughtfully, "into the obscurity of my anxious heart."

"When Messiah was here," I said, "He touched the eyes of a blind man, and he saw men as trees walking."

"Yes, my vision is as yet all imperfect."

"The second touch," said I, "and he saw every thing clearly."

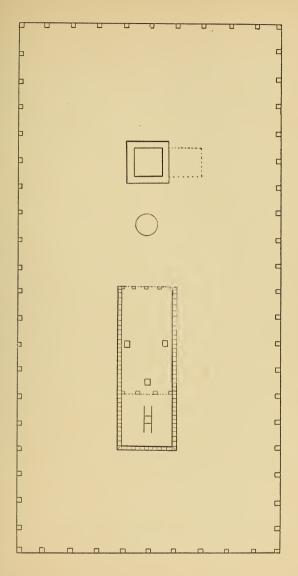
"Amen," replied Ben Achmed, "God's will be done."

"But we must go on," said I, "with our study of the Tabernacle; that will prove, I trust, a revealing sanctuary where we shall learn of the hidden things of God. Let us at least to-day enter the outer court."

The Court of the Tabernacle.

Of this Elnathan was to give them a description first, then others might make such inquiries and comments as the subject suggested.

Moses erected the Tabernacle, and then inclosed it in a court; we reverse the order, and enter the court preparatory to a visit to the Holy House. The court increased the sanctity of the approach, as coming through



GROUND PLAN OF THE EDIFICE INCLUDING THE COURT.

(See Pages 78-83.)



the holy place inspired deeper reverence for the Holy of Holies. The court afterward came to represent the whole place of worship; as the Psalmist says: "My soul longeth yea even fainteth for the courts of the Lord."

The Hebrew Chat-Zar properly signifies a green field or inclosure, but is applied to any place in the open air inclosed by a fence or wall. It sometimes means an entrance into a house or palace. Here it was the entrance to the palace where God enthroned himself in glory. It was a parallelogram, or rectangle, 100 cubits long, and 50 broad, or 150 feet by 75.* The length just twice the breadth, containing one rood, twenty-one perches, and twenty-seven square feet, or a little more than three-eighths of an English acre.

The Pillars of the Court.

Twenty pillars were made for each of the longer sides, and ten for each of the shorter. These were five cubits, or seven and a half feet high, just one-half the height of the boards of the Tabernacle. The pillars, according to Ex. xxvii, 10, were made of brass—some think they were wood overlaid with brass—and were to stand upon

*The cubit was originally the length of the arm from the elbow to the extremity of the longest finger; it contained two spans, and each span three palms. Reduced to English inches, the length varied considerably among different nations. The exact length of the Hebrew cubit it is difficult now to ascertain; it is reckoned from eighteen to twenty-one inches. For the sake of convenience in reducing it to English measure, we have reckoned it at eighteen inches. The great Nileometer, now standing on the island of Roda, by which the overflow of the Nile is measured, is twenty-one and seven-eighteenths inches. The critical student will find this measure discussed at length in Smith's and other Bible dictionaries.

sockets or foundations of brass. How these brass sockets were made, we are not informed; some think the lower portions were pointed like a spike and driven into the ground.

The chapiters or capitals of these pillars were quite richly ornamented, and overlaid with plates of silver. Silver hooks were also inserted in the capitals upon which to hang the curtains. They were also further secured from falling in or out by cords extending from the capitals to brass pins driven into the ground, after the manner of a tent.

Silver fillets are also mentioned among the ornamental work of the caps of the pillars. What these were has given rise to much controversy, and opinions greatly vary. Many suppose them to be raised ornamental bands like moldings, encircling the capitals. Jewish writers describe them as silver threads or bands, encircling the pillars from top to bottom, used to bind the curtains fast to the posts that they might not be moved about by the The Hebrew, we are told, means any sort of bands or fastenings, and those who have given the subject most critical examination conclude, and this seems reasonable, that they were silver rods extending from pillar to pillar along the tops to aid in holding them more firmly in their places, and to support the curtains beween them. The Targum says: "All the pillars round about the court shall be united with rods of silver."

Considerable ingenuity has been expended to arrange the sixty pillars so as to put them all in place, and yet make the spaces between them equal. The accompanying ground plan of the edifice from Atwater will make this sufficiently plain without any verbal description.

The Curtains of the Court.

The court was then inclosed by suspending from these pillars a continuous line of curtains, made of fine-twined linen, woven into a kind of net-work. This net-work was of such a character, that, though it kept persons from entering, they could be seen through, and persons from the outside could see what was transpiring in the court. These curtains were hung on hooks of silver. In the central portion of the east front of this court was a grand portal or doorway twenty cubits, or thirty feet, in breadth. This doorway was to be secured by a hanging, or curtain, of more costly material and elaborate workmanship than the other curtains. This was of finetwined linen, richly embroidered with blue, and purple, and scarlet—the same fabric as the inner curtains of the Sanctuary. Targum: "And the door of the court shall be a hanging of twenty cubits of hyacinth, and purple, and vermilion, and fine linen, the work of the embroiderer." This rich tapestry was suspended from the silver capitals of four of the pillars in such a manner as to be raised or drawn aside with cords, opening or closing the entrance at pleasure. This entrance was called the gate of the court, and was the only entrance; for whoever comes into the courts of the Lord must come in by this door.

"Such," said Elnathan, "was the inclosure within which God fixed His residence. It was the Lord's fence encircling consecrated ground. But we are not forbidden to draw aside the costly curtains; let us step within the sacred inclosure."

"No Gentiles were admitted," said Ben Achmed, smiling.

"That was so once," was the answer, "and when Solomon erected the temple he made a separate court for the Gentiles. But we shall show that the middle wall or partition has been broken down. In Abraham's seed all nations were to be blessed. Messiah came not merely for the lost sheep of the house of Israel, but for the lost race of Adam."

"As Meshiah's kingdom is to be everlasting, so let it be universal," said Ben Achmed.

"The common people," said Elnathan, "were not usually admitted to this court. Afterward, when the Tabernacle was set up at Shiloh, a portion of it seems to have been allowed for this; while the part allotted to the altar seems to have been reserved for the priests and attendant Levites. In the temple, larger and better accommodations were made. There was the court of the priests, where they could conduct undisturbed their min-Then there was the court of Israel, into which the undefiled of the nation might come; while still farther away from the altar was the court of the Gentiles. Narrow indeed were these courts, and but few could enter; but being made of curtains intimated that they were ultimately to be removed, and the boundaries of God's kingdom to be enlarged: Messiah, our great High-Priest, having come and made one great atoning sacrifice, all curtains and pillars and walls have been taken down. There are no barriers of approach to God, but such as are found in sin and impenitence. The humble and repenting one can approach Him at all times and every-where."

"And there was a court for the women," said another, "which separated them from all the rest. The walls of this too have been taken down. Redeemed women re-

joice alike with redeemed men in the glad tidings; come alike with them to the worship of God, and share with them in the blessings of the Sanctuary, and the higher privileges of the better dispensation. Anna, the prophetess, hailed with joy the Infant Messiah, and spake of Him to all that looked for redemption in Jerusalem."

"These magnificent hangings of needle-work," said Ben Achmed, "remind me of those I have often seen suspended at the doors of the great mosques in Turkey; I have also seen them at the entrance of the royal tents of Persian princes. They mark the abode of royalty."

"How glorious," exclaimed Jason, "the dwellings of Him who enthrones Himself in majesty! The Lord loveth the gates of Zion more than all the tents of Jacob! Make her gates pearl, her windows agates, and all her borders of pleasant stones. Call her walls salvation, and her gates praise. Enter with thanksgiving, and with songs of delight!"

"Do you recall," said the Rabbi, "what Ezekiel says: 'And the glory of the Lord came into the house by way of the East. So the Spirit took me up and brought me into the inner court, and behold the glory of the Lord filled the house, and I heard Him speaking unto me'?"

"I trust," said I, "we shall be led by the same Spirit, and hear the voice of Ezekiel's God."

Absorbed in conversation, the company scarcely noticed the fleeting hours.

"The sun," said I, "sinks below you granite peaks—the shades of evening will call us together again, and we will talk of the furniture within the court, the great altar, and the laver."

CHAPTER VIII.

THE ALTAR OF BURNT-OFFERING AND THE LAVER.

Abdallah busied himself with the cares of the camp, and left the company seated round the table. The pure, invigorating air of these mountain heights seemed to inspire cheerfulness, and both mind and body felt the stimulating influence. The great barren desert and the lofty mountains shut them in on every side, and they felt their complete isolation from all the busy multitudes of the great world. The conversation immediately turned upon the subject that had occupied their attention at the well in the convent.

"So vivid," says one, "are the impressions of the afternoon, I seem to be standing within the court with the door-curtains closed behind me."

"And what do you see there?" said another.

"The way of access to the dwelling-place of Jehovah."

"By what passport," said I.

"Atonement and purification—the altar and the laver."

The Altar of Burnt-Offering.

It is the first thing you meet as you enter the court, stands directly before you and the entrance to the Tabernacle. It was made after the pattern shown Moses in the mount, and special direction was given for every part of the structure. The wood was the same as used in the Tabernacle, and overlaid with heavy plates of brass to

protect it from the fire.* For this reason it was called the brazen altar. It was also called the Great Altar, because so much larger than the Golden Altar of the Holy Place. It was the Altar of Burnt-offering, because on it the offerings were consumed by fire. The four corners were surmounted with projections called horns, made also of the same kind of wood and overlaid with brass. The horn was the symbol of strength, majesty and dignity. This altar was square; the altars of the Greeks and Romans were usually round; all Hebrew altars were square. Each of its sides was five cubits (seven and a half feet); its height was three cubits (four and a half feet); its superficial area upon the top forty-one and onefourth feet. It was just twice the size of the ark, and the largest article of furniture that pertained to the Tabernacle.

Upon the top of the altar was a plate or net-work of brass, placed "in the midst of the altar"—that is, upon the center, or in the middle of the square upon which the fire was kindled. This had brass rings upon the four corners, by which it was held in place, and was probably dropped below the surface, making a hollow place, or kind of furnace in which the fire was kindled. The ambiguity in the description of this grate has given rise to great diversity of opinion as to its locality and use. Some think it was not to lay the fire upon, but was an attachment upon the outside of the altar, hung midway between the top and the bottom, and that this is what is meant by "placing it in the midst of the altar,"

^{*}The Hebrew has the same word for both copper and brass, but our translation always renders it by brass, even when the context shows the simple metal copper was intended, as in Deut. viii, 9.—Bush on Ex. 25.

and that its use was to catch any portion of the fire that might fall in burning the sacrifice. But if such protection for the holy fire was necessary, it would seem that some provision should still be made so to place the fire upon the top of the altar that it might burn freely, as it was also necessary to have some such grating through which the coals and ashes could fall into the receptacle below, from which they were taken out in the ash-pans through the doors in the side of the altar.

There is a tradition among the Jews that this altar was partially filled with earth. Such was probably the case, for the amount of fire needed to consume the sacrifice would make so great a heat both brass and boards would be likely to be injured or destroyed if the fire came in contact with them. In removing it, the earth could be left, which would greatly facilitate the ease of its

transportation.

The altars of the Hebrews were always to be made plain. When stone was used they must be unhewn: "For if thou lift up thy tool upon it thou hast polluted it." This prohibition probably arose from the customs of idolaters in carving their altars with images, and to prevent any tendency in that direction.

Our English word ALTAR, it is said, is a very unmeaning one. The etymology of it has no meaning at all. It comes from the Latin word ALTUS, and that denotes nothing but a high or elevated place. The Hebrew word for altar is one that denotes the idea of sacrifice. It comes from an old word that signifies to slay or to slaughter. So that when the Hebrew spoke of the altar the very term which he employed told him of a place where sacrifices were offered; where blood was shed, and life was taken away.—Newton.

The utensils for the service of the altar were five in number—pans, in which to receive and remove the ashes; these ashes were to be removed and deposited in a clean place without the camp (Lev. vi, 11); shovels, by which the ashes were scooped together and thrown into pans, probably also used to lift the burning coals and fill the pans and censers; basins, for retaining and carrying the blood of the victims; blood was so constantly used in all parts of the Tabernacle service these basins would be in constant use; flesh-hooks, or forks, for adjusting the parts of the sacrifice, if any were out of place, or where the fire could not reach them—the wicked sons of Eli basely perverted the use of these flesh-hooks, robbing the sacrifices offered to God for their own emolument; fire-pans, these were different from the pans for the ashes, perhaps sometimes used as censers upon which to place the burning coals from the altar for burning incense, but oftener, and this probably was their most common use, to hold the sacred fire while the altar was being cleaned, removed, as the holy fire, when once kindled, was never permitted to go out .- Lev. vi, 13. All the appurtenances of the altar were to be made of brass.

Brass rings were placed in the sides of the altar, by means of which it was carried upon the shoulders of the Levites by long poles of acacia wood overlaid with brass. The offices of religion were never to be suspended; wherever encamped, the altars and ordinances of religion must be in their midst. God had kindled the fire, they must keep it burning. The priests were forbidden in their ministrations to ascend the altar of the Lord by steps. This prohibition was undoubtedly made in opposition to the practices of the heathen nations whose immodest exhibitions in their worship made this prohibition

the more necessary. This altar was not so high but its ordinary ministrations could be performed by one standing upon the ground. If any agency was necessary it was probably a sloping embankment of earth upon one side. In Lev. ix, 22: Aaron came down from offering the burnt-offerings and the peace-offerings.

As Elnathan closed this general description of the altar, it was suggested that as the laver stood in such close connection with it, the lessons of the one could not be well understood without the other.

The Brazen Laver.

"I will first read," said Elnathan, "the direction given to Moses: 'Thou shalt make a laver of brass, and his foot also of brass, to wash withal; and thou shalt put it between the Tabernacle and the altar, and thou shalt put water therein, for Aaron and his sons shall wash their feet thereat when they go into the Tabernacle of the congregation; they shall wash with water that they die not.""—Ex. xxx, 18-20.

"A singular thing in the construction of this laver was the manner in which the material was procured. It was made from the looking-glasses, or rather metal mirrors of the women that assembled at the door of the congregation for worship—meaning the Tabernacle of Moses, of which we have spoken."

"There has been much questioning," interrupted Jason, "as to this material, and the motive, and the manner of the offering."

"What dost thou think," said the Rabbi, who was evidently listening with close attention.

"I am inclined," was the reply, "to quite a literal interpretation of the narrative. We know that metal mir-

rors were in use from very ancient times. Even Job makes allusion to them, and speaks of God spreading out the heavens as a molten mirror. The women of Israel seem to have been well supplied with the jewelry of Egypt. and would be likely to have also a plentiful supply of They were a convenience, perhaps we might say necessity, that would likely be used by all classes. There were also many devout women in this great multitude that were accustomed to assemble at the Tabernacle to worship. The Septuagint calls them 'fasting women.' Nor would I attribute to them any improper use of these mirrors, as some have done; as that they were used for idolatrous purposes, or for vain show, and gratification of pride in decking their persons. It is certainly an interesting fact here incidentally brought out, and much to the honor of the women, that while they had no special duties enjoined upon them in the public services, many of them were in the habit, from the very promptings of their own devout hearts, of engaging in acts of social piety and devotion. When these pious women learned that the material was needed for the service of the Sanctuary, they made a free-will offering of what to them was desirable and useful. As mirrors they had used them to behold their own natural faces, and in personal adornments, but they were willing to make the sacrifice, and devote them when needed to the service of the Lord from the devout promptings of their own hearts. Transformed into a great receptacle of the waters of purification, they could now be reminded of that purity of heart, and those adorning graces that would only commend them to God. The women had previously been ready to break off their ear-rings to aid Israel's idolatry of the golden

calf, but now, better instructed, were equally ready to sacrifice useful articles to build the brazen laver. If a like consecration and zeal now prevailed, how many rings and bracelets, and jewels of gold could be spared from the unnecessary adornments of the person to be transformed into jewels in the crown of Christian triumph."

But let Elnathan go on with his description:

"No particular direction is given as to the form or size of this laver, but we presume it was made round and bowl-shaped. No great amount of water would now be necessary, and it must be of such dimensions as to be easily transported. Subsequently, in the temple, it was succeeded by a great molten sea, fifteen feet in diameter and seven and a half high.

"God always makes ample provisions for the wants of His worshipers; in the Tabernacle the laver, in the temple the great brazen sea, and when these were no longer needed a great fountain opened through a better dispensation for all to wash from sin and uncleanness. We are not to suppose the priests washed in the laver; the water was drawn by spouts or faucets in basins or other convenient receptacles. At this laver the priests were to wash their hands and feet. This was an imperative command they dare not disobey. Every time they left and re-entered the court in their ministrations, they were to wash their feet. The entire bodies of the priests were washed at their consecration as a symbol of the purity demanded in their holy office.

"Wherever the laver is mentioned, and this is done in many places, special mention is made in connection with it of 'the foot:' 'And he made the laver of brass, and its foot;' and so the foot is almost uniformly mentioned wherever the laver is mentioned. At the dedication, and general anointing of the Tabernacle and the furniture, the anointing oil was applied to the laver and 'his foot.' Why so frequent and special mention of the foot of the laver? Must there not have been an importance and use connected with it we have not yet understood?

"Some suppose the foot of the laver was a sort of basin or receptable into which the water was drawn in small quantities as needed, and in which the priests bathed, and from which the impure water was discharged, and thus was specially anointed.

"No mention is made of the manner of transporting the laver. It probably had rings for bearing poles, like the great altar. The Septuagint and the Samaritan prescribe the method of packing it—it was covered with a purple cloth, protected by a covering of skins.

"The place of the laver in the court was between the altar and the Tabernacle. Some say the altar stood twenty-five feet from the door of the court, and the laver twenty-five feet from that, thus dividing into three equal spaces the distance between the door of the court and the outer veil of the Tabernacle."

As Elnathan closed, Jason, with his usual impulsive manner, exclaimed: "Altar and laver! The fire, the water, and the blood! The priest and the victim! What strange things are here! Why should there be an altar, and the innocent perish for the guilty? Marvelous are Thy ways, O Lord God of Hosts, yet in wisdom hast Thou ordered them all!"

"Many," said I, "are the lessons of the laver; of these we shall see more as we proceed.

"Only the hands and feet were washed, a part being taken for the whole. When Messiah washed the disciples' feet on the eve of the passover, He said in reply to Peter, 'He that is washed needeth only to wash his feet, but is clean every whit,' alluding to the symbolic cleansing."

"Water," said Ben Achmed, "was not only necessary in bodily ablutions, but was an impressive symbol of moral purification. The hands and feet were the parts immediately employed in the sacred ministrations; the hands arranged the sacrifices, and the feet went hither and thither among the consecrated vessels. As the priests performed the service in their bare feet, they needed often to come to the cleansing waters. The Psalmist says, 'I will wash my hands in innocency, so will I compass Thine altars, O Lord of Hosts.'"

"The water and the laver," said Elnathan, "continually enforced the necessity of purification. It was a type of the work of the Holy Spirit. Sin not only incurs guilt, and thus exposes us to punishment, but it also defiles, and thus renders us unfit for holy associations. We first need pardon to save us from the punishment of sin, and then sanctification to fit us for the society of holy beings. Thus we sing:

'Be of sin the double cure, Save from wrath, and make me pure.'"

"Continually," said Jason, "we contract guilt; continually need the waters of purification. Cleanse us, O Savior, in Thy blood; robe us in the garments of Thy purity, and make us meet for the inheritance of the saints in glory!"

A moment of deep silence followed, which was broken by the bell of the Convent of St. Catharine calling the brethren to their evening orisons.

"Let it be our summons also," said I, "the altar and laver bring us near to God. We may come with boldness, for the altar abideth forever, and cleansing blood is always in the hand of the Great Mediator."

The Evening Prayer.

Almighty God, Father Omnipotent, Omniscient! Thy throne is in the heavens, but Thy blessings fall on earth, like the refreshing dew and the gentle rain. O, Most Holy One, beneath this mount of Thine awful majesty Thou didst visit Thy people, and the cloud of Thy glory rested above the Tabernacle of men. Here Thou didst build Thine altar and appoint the atoning sacrifice; here Thou didst set the laver with its purifying waters. Here the sin-offering and the thank-offering ascended to Thy heavens, and the guilty found peace and reconciliation. O God, we bow down before Thee, and from this desert sanctuary, into which Thou didst bring Thy redeemed people, and where the oblation and the incense ascended to Thy throne, we give thanks unto Thee, for Thy mercy endureth forever. Lord, God of Israel, Guide of all who seek Thine holy altars, teach us the great lessons of redemption, the way of life, the way to Messiah, Thy redeeming One. Bring us to the real blood of atonement, to the waters of regeneration. Make this wilderness and solitary place joyful with Thy presence, and make us drink of the refreshing streams of life. Shelter us, O most merciful Father, this night under the shadow of Thy wings, and make us rest in peace and safety. Let the morning be the dawning of a day of helpful service and holy communion, and open to us the sacred treasures of Thy holy oracles, and bring us at last with the great company who have overcome by the majesty of the ceaseless atonement; so shall we rejoice in Thee and render praise everlasting. Amen.

CHARTER IX.

SACRIFICES.

The morning dawned bright and cheerful, and the company were early astir. At the table one seat was vacant. As they looked out upon the cheerless desert, around them silence reigned supreme over the desolate land-scape—no fragrance of flowers, no songs of birds, scarce the hum of an insect to disturb the hush of the morning. Suddenly the silence was broken by the soft melody of a morning song:

Sing to the Lord! The shades of night, At His command, have passed away; And the dim morning's doubtful light, Hath brightened into full-orbed day.

Watched by that Eye that never sleeps, Safe in His confidence we slept; Who sun and stars innumerous keeps, His servants faithfully hath kept.

Now called to duty by the light,

Our morning thanks to Thee we pay,

For the kind ministry of the night,

For the new glories of the day.

—Jewish Hymns

It was Ben Achmed returning from a morning ramble up the deep valley of the Leja. By the rock of Moses he had been in earnest communion with God. As he took his seat, he pleasantly gave them the old Abrahamic salutation—Shalam Alichem—to which they responded,

With you be peace. There was a glow upon his countenance that might well remind one of Moses when he came down from the mount. He had not been upon the mount of glory, but he had been in the deep valley of humiliation, and in his earnest pleadings he had felt that God was a spirit and could as well be worshiped in the desert as in the Tabernacle, or at Zion's golden shrines. None of his companions as yet knew the secret struggles of his heart. There was One speaking to him, but as yet he knew not the voice, saying, as to doubting Thomas, "Put thy fingers into the prints of the nails."

The morning ramble was over the plain of Rahah that lies close under the base of Horeb. On the south of this the majestic mountain lifts its hoary summit, in an almost perpendicular mass, near two thousand feet into the heavens.

"This broad plain," said I, "so favorably situated, must have been the head-quarters of the encampment. From this, and the surrounding hills and valleys, a vast multitude could easily witness those sublime exhibitions, when the mountain was ablaze with the glory of a descending God. Here the people were literally 'encamped before the mount.' Upon this plain, I have no doubt, the Tabernacle was erected: it would be the most convenient place in all these mountain localities."

"I have no doubt of that," said another, "but it is not at all essential to our studies that we should know the exact locality."

"It is best," said Ben Achmed, "we should not know. As God concealed the grave of Mosheh, so He has left no monument to mark the spot where His Shekinah rested. Men might be left to entertain a superstitious reverence for such hallowed shrines. It is enough for

us to know the revelation—the great lessons taught by Jehovah in this school of theology."

- "Were these great lessons for Israel alone?" said I.
- "No; Mosheh belonged to the whole world. He was a prophet of God to the nations."
 - "Must men, then, come to Moses to learn the truth?"
- "Redemption," continued the Rabbi, "is a progressive work. The Ten Words are a sublime monument of Jehovah, the everlasting pillars that uphold the mighty structure of morality—of religion. We must begin at Sinai. The law came by Mosheh."
 - "You speak in parable," said I.
- "No, I speak plainly, and no parable. We are speaking of redemption, and the spiritual nature of man. Jehovah, blessed be His name, seeks to bring man back to paradise and the tree of life. Sin corrupts and blinds and hardens. Jehovah must be seen in all his attributes—just, as well as merciful. In religion, or redemption shall we say, there must be something to fear, the something to reverence, then something to love. Fear, much as men may decry it, lies at the foundation of all government. Sinai was first a place of fear and trembling; then of awe and reverence; this prepared the way for the richer developments of mercy and love. Mosheh laid the foundation."
- "After the lessons of Sinai, then," said I, "to whom shall we go?"
 - "You may teach me," said the Rabbi.
- "I shall take you then to One who said, 'A new commandment I give unto you.' The teaching of Messiah is the crowning glory of Moses—God is love, and he that dwelleth in love dwelleth in God, and God in him.

There is no fear in love, but perfect love casteth out fear."

- "I know King Meshiah was to restore all things. Long have I sought, and earestly prayed; but in these things I am no Rabbi."
- "When Saul of Tarsus said, 'I met Jesus in the way,' he was smitten with blindness, and another led him."
 - "I am blind, who will lead me?"
- "Let us go again into the court, and stand by the great altar and the laver, and study the atoning sacrifices. Jehovah will lead us."

Sacrifices and Oblations.

Again we condense the long conversation in which the Rabbi took the lead.

With the great altar of burnt-offering that stood immediately within the court all priestly ministrations and all acts of worship conducted in the Tabernacle were inseparably connected. No sin could be atoned for, no praise or thanksgiving could ascend to God without the intervention of this all-important altar. From this ascended the sweet savor of the morning and evening sacrifice, and from its fire the incense was burned on the golden altar. The Sabbath completing each week, and giving a type of rest yet to come, was ushered in by additional offerings on this altar. Each year and each month, as it rolled round, commenced with extra sacrifices consumed here. The feasts as they recurred, marking annual periods of humiliation or joy, were celebrated by abundant victims offered at this appointed place, for a memorial acceptance before the Lord. Whether an individual Israelite or the assembled congregation approached to worship God, this great altar

was called into requisition. Every step and ceremony in the consecration of the priesthood was marked by its connection with the victims and the blood here offered up to God. In fact, the very existence of Israel as a nation, and the liberty of each individual among them, were, in a certain sense, linked with this place of sacrifice and atonement. We have yet to see how all this was typical and intimately connected with the one great offering of Calvary.

The offerings are of several kinds, but may all be included in four general classes:

First and Second. The sin-offering and the trespassoffering. These were closely allied, and some think may be included in one. They were a sacrifice of expiation.

Third. The holocaust, or whole burnt-offering; the broad, or general sacrifice for the individual, or the nation.

Fourth. The thanks, or peace-offering; a pacific sacrifice, or obligation of festivity and intercommunion.

To these may be added the meat-offering, but as the design of this was the same in part as the above, it may be included in the same general classification.

The same may be said of the wave and the heave-offerings, as these terms relate merely to the manner in which the others were presented. In the wave-offering the priest put his hand under those of the offerer, directing him, and moved the portions of the sacrifice upward and downward, backward and forward, or as some say to the right and left. The throwing upward and the taking back was the heave-offering; the lateral motion the wave offering.

The articles brought to the altar were taken, some

from the animal and some from the vegetable kingdom, and so are classified as bloody and bloodless-offerings.

Of these offerings some were prescribed or compulsory—to be offered at fixed times, and for specific reasons. Jehovah offended must be propitiated; atonement must be made. Some were voluntary or free-will offerings, brought without compulsion, at the convenience of the offerer; expressing sometimes the desire to propitiate God's favor, sometimes thankfulness to the great Giver for His favors and mercies. Gratitude, like incense, ascends without coercion—spontaneous offering of grateful and adoring hearts.

In all these sacrifices God sought to impress the people with a sense of their indebtedness to Him and their dependence on Him; to lead them to a sense of their sinfulness and His holiness—to teach them to approach Him with reverence and adoration.

The Meat-Offering.

The general name of all offerings, or in general of any obligation presented to God, was corban—a gift. Corban answers precisely to our English word oblation. This term included the meat as well as the animal-offering. The meat-offering was called *mincha*—a bloodless offering. By meat-offering is not meant flesh or animal food, as we now generally use the term meat. In these offerings meat is used in the same sense as in Gen. i, 29: "Behold I have given you every herb bearing seed. . . . To you it shall be for meat." No animal food was mingled with the meat-offering.

Meat-offerings were brought sometimes by themselves, sometimes in connection with the burnt or peace-offerings. They were sometimes public, sometimes private. In

only two instances do they seem to have been brought alone—in case of extreme poverty, where they were used as a burnt-offering (Lev. v, 11), and in the offering in the case of jealousy.—Num. v, 15.

In both these cases oil was forbidden to be mingled with them. With all meat-offerings salt was to be mingled. The three public meat-offerings were the twelve loaves of show-bread, renewed every Sabbathday, the omer or sheaf of the harvest on the second day of the passover, and the wave loaves at pentecost on the completion of the harvest.

The manna, the corn, the olive, and all the products of the earth by which the body is sustained are made of figures of that food by which the spiritual nature is nourished and supported. By the labors of the husbandman the body lives; by the fruits of the spiritual husbandry the soul is sustained and enlarged.

Five of these offerings were purely voluntary, and were prepared as some say as follows:

- 1. Fine flour not baked mingled with oil.
- 2. Cakes of several sorts baked in an oven.
- 3. Cakes baked upon a plate or pan.
- 4. Cakes baked upon a gridiron or grate with holes in it; said to be the same as the wafers.—Lev. ii, 4-7.
 - 5. The first fruits of the new corn sometimes roasted.

These offerings were to consist of at least one omer of corn, or what was the same a tenth part of an ephah, or a little more than five pints.

The meat-offering also included or was generally accompanied by the drink-offering, which was never used only with other offerings. A part of it was poured out upon the substance offered. The drink-offering was in use long before the days of Moses. When Jacob on his re-

turn from Padan Aram set up a stone of memorial where God talked with him he poured out a drink-offering upon it accompanied with oil.

The meat-offering was sometimes wholly consumed upon the altar. In such cases it was reckoned a burnt-offering. The cakes were always in some way mingled with olive oil. This oil was a symbol of peace, prosperity, and abundance. It was, as we have seen in the case of Jacob, in early use among the patriarchs. With the olive oil was often mingled the various sweet spices that composed the holy anointing oil, and was a beautiful emblem of the Holy Spirit, by whose indwelling all acts of devotion should be prompted.

Leaven, Honey and Salt.

All meat-offerings brought to the altar, as indeed all offerings, were to be without leaven. Leaven is the beginning of decay—the emblem of corruption, and is thus used as the emblem of sin in the heart, which we are exhorted to purge out.

Honcy was always forbidden to be mingled with these offerings. The reason for this is not so plain; some suppose it was a custom of the idolaters that God had special reasons for His people to avoid.

Salt was mingled with all the sacrifices. This was an imperative command: "With all thine offerings thou shalt offer salt." As leaven was the symbol of corruption, so salt was the symbol of incorruption, soundness, and durability. The oblation was the food of Jehovah's table, and was not complete without this necessary accompaniment.

Salt has always been used among oriental nations as a symbol of friendship and hospitality. To eat salt with

one was equivalent to a covenant of amity. So, in formal covenants, salt was used. Moses, in speaking of this use of it, says: "It is a covenant of salt unto thee forever." He who lacks, in his service to God, the true spirit of sincerity and devotion, has taken away the salt of the covenant of his God.

Manner of Offering.

Directions for presenting the meat-offering are found in Lev. iv., 14–18. The priest took a handful of the flour, and the oil that pertained to it, and all the frankincense, and burnt them upon the altar—it was a sweet savor-offering. If cakes were brought they were to be broken in pieces and oil poured upon them. A few of the pieces were burned upon the altar, and the residue belonged to the priests. The part eaten was to be eaten without leaven, and only in the Holy Place. They were not allowed to take it to their homes, and none but the males of their families could feast upon it. But the meat-offerings, both the prescribed and the voluntary presented by the priests for themselves, was to be wholly burned upon the altar. No part of it was to be eaten—the whole must be dedicated to the Lord.

As the company continued their conversation, Ben Achmed read from the Targum some of the special directions regulating these offerings, accompanied with interesting comments of his own.

"These bloodless offerings," said Elnathan, "were wisely ordained, though incumbered with numerous ceremonies. By them the people were taught many important lessons; by these they were taught to recognize the sovereignty and bounty of God. In the meat-offering—the meal, the olive, and the fruit of the vine, they saw

the main support of life; the symbols of richness and plenty; of vigor and refreshment. They were continually reminded that all the blessings of earth came from God; that upon Him all were dependent, and thus they were incited to gratitude and praise.

"It was indeed," said I, "a beautiful arrangement to keep alive in their hearts a grateful remembrance of God; but we are yet to speak of the more important offerings by which atonement was made for sin, and reconciliation with God was sought."

The sun was high in the heavens, and the company sought the shade of an acacia tree that stood near, as they continued the conversation.

"I can almost imagine," said one, "it was just here the smoke of the burning sacrifice ascended from the great altar. How solemn must have been the place to the Hebrew worshiper! What a place for adoration in this amphitheater of lofty mountains! How doubts must have been dissipated, and faith strengthened, by these wonderful manifestations of Jehovah's power and presence!"

The subject of the continued conversation was:

The Expiatory Sacrifices.

As we have divided the sacrifice into two great classes, the bloody and the bloodless, another dual division might be made, including the whole. We might call them the eucharistic and the expiatory. The meat-offerings were eucharistic, so were some of the animal-offerings; others were piacular—that is, in them atonement and reconciliation were sought. The High Priest was ordained to offer both gifts and sacrifices, and in this was a type of Messiah, our High Priest, who offered Himself without spot

unto God, and has gone into the heavens, not with the blood of hosts, but with His own blood to make atonement for us.

"Strange," said Jason, "that the life of an innocent victim should be substituted for the life of the transgressor! The guiltless for the guilty! Why was the blood of the unoffending shed for the guilty?"

"The law of the Ten Words," said Ben Achmed,

"The law of the Ten Words," said Ben Achmed, "were heard from yonder lofty mountain. If there had been no penalty for disobedience, where would have been its authority? Men must be taught the necessity of obedience, the enormity of transgression; and if guilty, the way of reconciliation."

The Kind of Animals Chosen.

The selection was made from the clean animals, and from those most common in pastoral life; from those most useful among men, and those generally used for food. Five kinds were included; those of the ox kind, goats, sheep, young pigeons and turtle-doves. The birds must be young, and were always brought in pairs. In some offerings the kind demanded was graded by the ability of the persons; the rich brought the more costly, as a bullock; the man of moderate means, a sheep or a goat; the poor, the doves and the pigeons. Jehovah, blessed be His name, is merciful; poverty shuts no one from His altars.

"Yes," said Elnathan, "the way of access to God is still open. It was given as one of the evidences of the Messiahship in Jesus; the poor have the gospel preached to them. May God lead us into the mysteries of redemption, and the efficacy of atoning blood, to Him who can have compassion on the erring and the ignorant."

"All defective animals," continued the Rabbi, "were excluded. Any man of the house of Israel, or of the strangers among them, who would offer an oblation of any of their vows, or of a free-will offering, or a burnt-sacrifice, must bring a victim of his consecration perfect before the Lord. Men could not serve Jehovah with the lame, the blind or the diseased. 'I will not,' said the Psalmist, 'serve God with that which cost me nothing.'"

As the consecrated victims must be without blemish, so must be the officiating priest. No man that had a blemish could approach to offer the bread or food of his God.

In the holocaust, or where the victim was to be wholly consumed by the fire, males only could be offered, except in case of the birds; in these no distinction was made between male and female.

The age of these animals was also specified. The bullocks were generally three years old. The sheep and the goats must not be less than eight days, and from that to one year. In sin-offerings any of these animals were used. In trespass-offerings the same except the bullocks.

All sacrifices must be cheerful and voluntary. There were voluntary offerings where the person was left to his own choice to present them or not; some, as we have seen, were prescribed, that is, made obligatory, but even these must be cheerfully and willingly brought; not from any feeling of compulsion, but from a sense of need. The offerer must feel the consciousness of sin, and come with voluntary confession, feeling his need of pardon. A compulsory gift is no gift.

No one was allowed to set up an altar of his own; the offering must be brought to the place appointed by the Lord, and in a becoming spirit, and must be offered

through such mediatorial agency as Jehovah, the God of the altar, dictated. They must also be of such as had belonged to the offerer. He could not substitute the property of another for his own. The whole arrangement was such as to strike at the root of selfishness and covetousness, and promote honesty and sincerity before God.

Another important division of the sacrifices was into holy and most holy. Lev. vi, 17. Certain meat-offerings, and all burnt, sin and trespass-offerings, as well as public peace-offerings, were most holy, and were either not partaken of at all, or else only by the officiating priests, and within the court of the sanctuary. The less holy were slain at the east or south side of the altar; the most holy on the north side.

God's Bounty Recognized.

All the first-born of the flocks, and the herd, were especially devoted to God, and were to be offered as sacrifices. A part of these offerings were to be burned upon the altar, and the rest given to the priests. Lev. xxvii, 26. If any of there firstlings were diseased or deformed they were deemed unfit for the altar, and were to be slain; but they might be redeemed from death by the payment of a price equivalent to their value.

The people were taught to look upon the products of the soil as a gift from God, and He was to be honored by an oblation of the first fruits. Of all from the field and garden, the wool of the flock, and the honey from the hive, a portion was brought and dedicated to God. This was a recognition of the source whence all blessings came; and this presentation of a part was equivalent to an acknowledgment that all belonged to God, as the bountiful Giver.

Twice every year this acknowledgment was made by the representatives of the nation at large—first at the passover, the beginning of the harvest. On the second day of this feast, a sheaf of ripe grain was carried in solemn procession to the courts of God, and with frankincense waved before the Lord. Again, at pentecost, after the harvest was completed, loaves made of new corn were presented in the same manner as a wave-offering. God is the fountain of all our blessings, temporal as well as spiritual; only by His blessing upon the labor of our hands can we prosper. He causes the earth to bring forth seed for the sower, and bread for the eater. His goodness and beneficence should be had in continual remembrance, and to Him should our offerings be made.

The Holocaust.

"The holocaust, or whole burnt-offering, was that which was wholly consumed by fire upon the altar—except the skin—which was given to the priest—the refuse and the ashes—all ascending in smoke and flame to God. No part of it was eaten either by the priest or the worshiper.

"Particular directions are given in the first chapter of Leviticus as to the manner of presenting the free-will holocaust of the individual. The victim might be a bullock of three years old, a lamb or kid, or turtle-doves or young pigeons. The wealth or property of the individual seems not, as in the sin-offering, to have determined the kind. The disposition of the worshiper was the thing looked to, not the costliness of the offering. With the birds no distinction of sex was made, but the offering

from the herd must be a male. When the Israelite brought this oblation to the altar, he laid his hand upon the head of the victim, and acknowledged the Lord as the giver of all he possessed. It was a significant act, implying that he not only devoted the animal to God, but confessing, and conscious of his sin, he prayed that his guilt and punishment might be transferred to the victim, whose life was now offered in place of his own. It was an implied dedication of himself without reserve; his substance, soul and body to the great Giver of all for the promotion of His glory."

"That reminds me," said Jason, "of what Paul says to the Romans: 'I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a liv-

ing sacrifice, wholly acceptable to God."

"The design of this offering," continued Achmed, "was to make atonement for sins in general, as it is said: 'He shall put his hand upon the head of the burnt-offering, and it shall be accepted for him to make atonement for him."

Besides the free-will offering of the individual, there were specified burnt-offerings in the name, and for the nation at large. The two lambs offered daily, one in the morning and one in the evening, with two additional ones each Sabbath day, were public holocausts for the whole people. So, also, an occasional one was offered when the whole congregation had sinned (Num. xv, 24), viz.: at the new moon; on each of the seven days of the passover; the day after the passover Sabbath; at pentecost; at the feast of trumpets; feast of Tabernacles, and on the great day of atonement. When other sacrifices were brought, this one followed the sin—but preceded the peace-offering. It seems to have dedicated a general

acceptance of the worshiper, on the ground that there had been a special acceptance through previous offerings.

This was one of the sweet-savor offerings—an offering made by fire, a sweet savor unto the Lord.—Lev. i, 13. The willingness and devotion of the worshiper; the penitence for sin expressed in his oblation, and the implied consecration of himself, made it expressly pleasing to heaven. The oblation of an adoring heart is always delightful to God, and ascends a sweet savor unto Him.

The Trespass and Sin-Offerings.

The trespass-offering and the sin-offering were closely allied; in many points they seemed to touch each other. All were for sin, but distinctions were made between different kinds of sins. The ceremonies differed; but, in all, atonement was made and pardon sought.

Trespass-offerings were not required of the people as a nation. They were individual offerings for specified individual sins, offered as occasion or necessity demanded. The trespasses that could be thus expiated were of five kinds, and are enumerated in the first chapter of Leviticus. These sins were generally such as infringed on the rights of property, and were in addition to the offering—restitution, if possible, was to be made, with the addition of one-fifth to the principal.

The animal brought for a trespass-offering was always a male sheep. The private person, the ruler and the priest, brought the same. The only distinction made was that, in some specified cases, the victim might be young—a lamb of the first year.—Lev. xiv, 12. Here there seems to be no substitute even in the case of poverty. The ceremonials were mostly the same as in the sin-offering, except in the sprinkling of the blood. In

this case it was thrown upon two diagonally opposite corners of the altar, so as to touch all the four sides. The fat was burned upon the altar and the flesh disposed of as in the sin-offering.

THE SIN-OFFERING was the far more important of the two. It was a sublime memorial calculated to impress upon the people the holiness of Jehovah, the integrity of His law, the rigor of His justice, and the certainty of the punishment of the transgressor. The soul that sinned must die-either in his own person, or by the substitute presented at the altar of God. This seems to have been eminently an institution of the Sinaitic revelation. Jehovah's law had here shone out before all the people, made luminous by the lightnings of His throne, and impressed by the awful thunders of His voice. The law must be recognized and obeyed; and yet the rigid exactions of Jehovah were mingled with mercy. The transgressor was not left in utter hopelessness. There were, in some cases, willful and presumptuous transgressions for which no sacrificial atonement was provided; as among men there are sins human governments can not consistently or safely pardon—the blasphemer was stoned-died without mercy.

Seldom, however, was sin of that enormous kind. Yet the rigor of the command was calculated to arouse anxiety. The man might come to Moses and say: "The way is straighter than I can bear; thou dost hedge us up unto death. Every day we sin, how can we have life?" Then Moses could point to the saving provisions of the law, show them how the law could be honored, and pardon extended.

The sin-offering was the recognition of guilt—of the man's just condemnation—his need of cleansing and

pardon. On the other hand it was the manifestation of Jehovah's care for the penitent; encouraging him in his despondency; lifting him to higher aspirations and better hopes. Here the soul, burdened with the consciousness of sin and the desert of punishment, found a way of access to the God of matchless purity he had offended. There was mediation—life could atone for life.

The Thank-Offering.

The thank-offering was called also the peace-offering—in the Targum—the sacrifice of holiness, or sanctification; in the Septuagint, services of health or salvation. This was not among the prescribed, or commanded offerings. It was not ordained for any fixed or stated periods, and was understood to be entirely voluntary. They were given by way of thanksgiving for favors received, or from a spirit of devotion, and gratitude toward God; or in fulfillment of a vow; or upon having obtained certain desired blessings. Sometimes, where the person did not desire to make a vow, he laid his offering unconditionally upon the altar, trusting for the hoped-for blessing.

One calls them a sort of pacific festival between God and man. The meat-offering was the common eucharistic or thank-offering, but it might be of the herd or the flock. It was sometimes an acknowledgment for general peace, prosperity and happiness; sometimes a votive-offering with prayer for the benefits desired, and sometimes offered for the benefit and glory of God. It usually followed the offerings of atonement to God, and was the rainbow token of peace upon the cloud that was passing away. It was supposed and expected to be entirely spontaneous—the oblation of a willing and a grate-

ful heart, offered at such times, and on such occasions as the feelings of the worshiper prompted.

The kind of animal brought was left to the choice of the worshiper; it might be from the flock or the herd, but not of pigeons or doves.

This peace-offering might be public or private. The two lambs offered every year at pentecost were a public

peace-offering, and was regarded as most holy.

This peace-offering might be regarded as one of the purest and holiest kind. While the sin and trespass-offerings were supposed to be brought with the spirit of humility and penitence, they might still be regarded as partly selfish, inasmuch as they were intended to procure pardon and deliverance for sins committed. Not so, however, with the peace offering. It was not liable to such temptations to selfishness; it was especially designed to be a medium of peace, to remove all ill will or any unkind feeling or spirit, to produce general peace and harmony.

There were several other special offerings of which we have not time to speak; there was the special sin-offering for the priest, for the ruler, and for the whole congregation, and for other extraordinary reasons and occasions, but we can not speak of them here.

CHAPTER X.

THE ALTAR AND SACRIFICES.—CONTINUED.

The shades of evening had again drawn the party to their tents, and they were seated round a small fire their dragoman had kindled; for though the heat of the midday had driven them into the shade of the acacia, the nights in this elevated region, at this season of the year, are cool, and sometimes frosty.

Ben Achmed gave a sort of summing up of his description of the sacrifices.

"To understand the harmony and significancy of the offerings, we must observe particularly the order in which they were brought. First came the sin or trespass-offering, then the whole burnt-offering, then the peace-offering.

"The peace-offering included the ceremony of a sacrificial meal. The offerer brought his victim to the altar, and laid his hand upon the head of his oblation. This act was significant, and was no doubt accompanied with prayer and thanksgiving. The offering was then slain at the door of the Tabernacle of the congregation. The priest sprinkled the blood upon the altar round about; all the fat was burned upon the altar; a portion was given to the priest, the rest was the property of the offerer, and was usually devoted to a feast of joy with his friends, and in this case might be taken away from the Tabernacle to be eaten. To these feasts it was customary to invite widows, orphans, and the poor.

"Let me ask you to mark particularly these successive steps. If a known and positive sin had been committed; if the man had deceived, defrauded, stolen, taken by force, corrupted the innocent, sworn falsely, injured another in character, person or property; whatever might have been his sin, this must first be taken out of the way. He must come with his trespass or sin-offering. could not come with his whole or burnt-offering with the guilt of unconfessed sin upon his conscience. If iniquity was harbored in his heart, the Lord would not accept him. He must bring his sin or trespass-offering first; must lay his hands upon the head of his devoted victim, and confess: 'I entreat, O Jehovah, I have sinned and done perversely; I have rebelled; I have committed (here naming his sins), but I return in repentance, and let this be my atonement,' and then, as far as possible, he must make restitution to the injured. When this was done, the guilt of known sin was purged away. Now he could bring his whole burnt-offering, making a general atonement, dedicating himself wholly to God. Now the assurance of acceptance and pardon was his; he could look up with boldness and confidence to God, feeling that he was reconciled to Him. Now with joy he could bring the thank-offering, and with his friends enjoy the banquet. In the thank-offering this social festivity seems to have been the crowning pleasure. Sin had been confessed, atonement made, and the peace of acceptance brought to the soul. The face of God was turned away from their sins, joy and gladness filled the heart, and the grateful homage of thanksgiving could go up like incense before God."

"What beautiful and impressive lessons," said Jason, "I see in these appointments of the altar—a beauty and

harmony I never before understood. First purity, then peace, confession, reconciliation, then communion with God and fellowship with Him. I can see in every step of this arrangement under the law the path by which we still come to God through the One Great Atoning Sacrifice. Confession, atonement, pardon, reconciliation, peace, holy communion with God and man."

"How manifest," said I, "the wisdom of the Deity in these appointments! More than 3,000 years have passed away since this great altar was here erected, and by the blood men sought acceptance with God, and still the altar speaks."

"Its lessons," said Achmed, "are like the pillar of cloud—to some darkness, to others light. I am not skilled in opening mysteries."

"We have come into the court," said I, "and stand by the altar and laver. What do they say to a son of Abraham?"

"I fear I shall not speak to please you. You find depths of meaning where I have not been able to penetrate. In former times, men supposed that earth, air, fire, and water were the four simple elements from which all else came. By the union of these the altar did its work, and the oblation ascended to heaven. Water cleanses defilements; fire has a double mission—sometimes purifies, sometimes consumes."

"But what of the blood?" said I.

"The history of blood," said Ben Achmed, "is a strange history; from the blood of Abel's lamb at the gate of Eden, through all the long ages there has ever been, in all the prohibitions and appointments of Jehovah, a mystery and sanctity attending it, not only wonderful, but to me incomprehensible."

"In the erection of a great building," said I, "there are many things the under-workmen can not understand; they must work by faith. As the structure progresses they come to see a symmetry and beauty where before all was confusion. There are many mysteries for which we can not account. We can not account for the introduction of sin into the world, neither can we account for God's method of taking it out of the world. Do you think these expiatory offerings were originally of man's devising, or were they of God's appointment?"

"That they were of Jehovah's appointment I have no doubt. How else could they have been originated? I can not understand how man could ever have conceived the idea of appeasing an offended Deity by shedding the blood of an unoffending victim. Such an offering was the acknowledgment of guilt-of the desert of death-the innocent was offered in the place of the guilty—life for life. How could it have been of man?"

"You said the history of blood was a strange historylook at it. The blood, as an essential element in the great work of redemption, seems to have been in the mind of the Deity from the very infancy of the world's history—from the commencement of his revelations to man—dating back as you have said to the very gates of Eden. The firstborn of men found the blood essential to the efficacy of the sacrifice. Abel's offering was accepted, Cain's rejected. Why? What was it but the blood? By faith Abel offered unto God a more excellent sacrifice than Cain. What was Abel's faith? Already the promise of a restorer had been given to man; the feet of Abel's faith were planted there, and winged by that promise pierced the future, and looked and trusted to the coming redemption. After the flood, when God renewed His

promise with the new world through Noah, permission was given to man to make use of every living thing for food; but with this single exception: 'The blood thereof which is the life thereof, thou shalt not eat.' Why this strange prohibition of blood for food-a prohibition that to this day remains upon your statute books unrepealed? The prohibition appears to have been purely for religious and sacrificial reasons. No other can be assigned; God having some great ulterior lessons to teach the race by holding the blood as sacred in His estimation. Following this, through all the long ages of the patriarchs as it had been from Abel to Noah, so from Noah to Abraham, the blood continued to stain the altars of the faithful, and by it men sought acceptance with God. Then came a new religious era, when the scattered truths of revelation that had fallen here and there in uncertain intervals along the pathway of the patriarchs, was to be gathered up, and by the ministrations of Moses a complete system of law and religion instituted.

"Here again God commenced by showing the value and efficacy of blood; the paschal lamb was slain; the blood sprinkled upon the posts of their doors. Your fathers sat under the protection of the blood while the destroying angel went through the land. That night they went out of Egypt; blood had been their security and ransom.

"And now we have followed that redeemed people to the seclusion of this desert sanctuary. By blood Moses sanctified himself for a solemn interview with Jehovah; by blood the peeple were sanctified and prepared for the wonderful descent of the Almighty when his feet should touch the blazing mount. By the sprinkling of blood the solemn covenant between that ma-

jestic God and a trembling and adoring people was satisfied.

"The Tabernacle which we have come here to study, and which we are about to enter, was erected, and this Tabernacle, the Ark, and all its costly symbols were consecrated with blood, and only as the High Priest bore the blood of the slain victim did he dare to appear in the presence of Jehovah behind the sacred veil. So for hundreds of years, in Tabernacle and Temple, the blood was ever upon the altar, the significant token of atonement and pardon. Why all this use of sacrificial blood? Was there any thing in blood more precious and costly than in a thousand other things, only that it was the life, and under that symbol of life Jehovah had hidden deep and solemn mysteries of redemption; the representative of a greater and more perfect sacrifice to come. All these slain victims; all this use of blood; all these sacrificial rites were only typical—shadows of better things that lay in the future. In all this, God, like a great teacher, was educating the world for the comprehension and reception of greater and more important truths than patriarchs, prophets or priests had ever been able to understand. For four thousand years Jehovah was educating the world up to an understanding of the efficacy, the significancy of the blood, that they might be prepared to understand and appreciate the great atoning sacrifice, when His own Son would appear and voluntarily pour out His blood a sacrifice for the whole world!

"And then, in connection with this, is it not a significant fact that soon after this offering of the Son of God the invading Roman army demolished the great temple, and overthrew its altars, and from that time these bloody rites that were here instituted, that reached from

Sinai to Zion and Calvary, through 1,500 years, ceased to be offered, never again to be renewed! What did Jehovah mean by this? Was it not His voice, louder than the thunders that once shook this mountain, declaring He had no longer any use for them? The mission of priest, altar, and temple was ended; they had their consummation in the mission of the Promised One."

"You are enthusiastic," said Ben Achmed, "and I doubt not sincere; but why are you so anxious to press these things upon my attention?"

"We are going into the sanctuary; to walk among the golden symbols; to stand even behind the veil, and by the sacred Ark of God, and under the mysterious light of the Shekinah. In our entrance into the court, and our advancement into the mysteries of the heavenly structure, I see a beautiful illustration of the progress of the soul toward God. When the man steps into the holy court he leaves the world behind, and the curtains of the Lord inclose him. Then comes the altar of atonement, the sprinkled blood, and the sanctifying laver. Starting at this altar we must be right here, or we shall be wrong all the rest of the way. You said, in explaining the sacrifices, that with this great altar all the ministrations of the sanctuary and all acts of acceptable worship were inseparably connected. There must first be right views of self and of God; clear comprehensions of the manner of acceptance and pardon. Only with the fire from the great altar could the priest burn the incense; only as he took the blood of the great altar of atonement could he enter behind the veil and stand in the presence of God. All that follows in sanctification, in obedience, in spiritual peace and enjoyment, is closely linked with the important work of atonement at the great altar. We must understand these things aright or we shall often be in doubt and liable to mistakes as we proceed.

"I see in this great altar what perhaps you do not. This altar was but a type of something better to come. These gifts and sacrifices could not take away sin; they could not make him that did the service perfect as pertaining to the conscience. They were shadows of the good things that lay in the future, imposed on men until the reformation. At last Messiah came, a High Priest in things pertaining to God-of good things to comeand by a greater, a more perfect Tabernacle, not made with hands; not by the blood of goats and calves, but by His own blood He entered into the holy place, having obtained redemption for us. For this cause He is the Mediator of the New Testament, that by means of death for the redemption of transgressions that were under the First Testament we might have the promise of eternal inheritance. It seems to me I stand in the very sunlight of God and see so clearly that all this system of worship established here was only preliminary to a more complete system of revelation with which God would bless the world in the promised Messiah, I sometimes lose myself in the ardor of my enthusiasm. Pardon me if I am too persistent. It seems to me he who lives only with Moses knows but the rudiments of the grand system of revelation God has prepared for the nations. He stands only in the vestibule of the great spiritual temple into which God leads his children."

Ben Achmed was silent; a suppressed sigh only was heard, and his lips moved as in prayer.

"If any man lack wisdom," said I, "let him ask of God, who giveth to all men liberally and upbraideth not."

The Prayer at the Altar of the Burnt-Offering.

Blessed art Thou, O Eternal One, King of the Universe, Creator of all radiance, exalting and abasing, making distinction between unclean and holy. Thou art high above all benedictions and hymns of praise. O Lord Jehovah, God of heavens and the earth, we come to the propitiation—we stand by Thine holy altar. Thou didst teach Thy servant, Moses, the greatness of Thy law; the secrets of Thy holy worship. Aaron Thou didst anoint to lift up his hands to Thy heavens, to minister before Thy people, where the smoke of the burning parts ascended to God. Here Thine altar burned with the perpetual fire kindled from Thy burning throne, and our fathers by the blood found acceptance and pardon.

O, Thou God of Abraham, Isaac, and Jacob, man is always erring, but Thou changest not. Where now burns the sacred fire? where flow the cleansing waters? The priests, the ministers of Thine appointment, stripped of their holy garments, no longer come to the propitiatory to sprinkle the atoning blood. What victim shall we bring? who will be our mediator? where can we find a blood compensation? Hast Thou shut up the way to the holiest of all—to the throne of thy glory? Where now is the promised One who should restore all things, break the chains of bondage, and set the oppressed ones free? O, Eternal Wisdom, blessed is the man whom Thou leadest into Thy courts, and teachest Thy testimony. Lead us to the true altar of atonement, to the ever abiding priest, the effectual Blood.

O Thou merciful One, enlarge us speedily from all our troubles; break the yoke of our captivity, and save us from the bondage of sin and fear. Make us worthy to

behold the promised One, and reveal the King in His glory. Help us to bring the sacrifice bound with cords to the horns of Thy altar, and make these open gates, by which we come into Thy sanctuary, the portals of salvation; so will we ever glorify Thy name. Blessed art Thou, O Jehovah, King Almighty. Thy throne is in the zenith of the universe, and countless orbs listen to Thy commands with veneration and obedience; Thy word reaches unto the utmost limit. As Thou hast the highest throne in the heavens, take Thou the highest throne in our hearts, and rule over us supreme; so shall we stand justified at Thine altars, and abide forever in Thy sanctuary. Thy dominion is over all generations praised be Thy holy name! Amen.

CHAPTER XI.

THE BUILDING OF THE TABERNACLE.

From the court with its altar and laver we now come to consider the Tabernacle—its materials and mode of construction. It was for the protection of the Tabernacle and an introduction into it the court was made. The Tabernacle probably stood twenty cubits from the west end of the court, and twenty from each of the two sides, north and south. This would give a space of fifty cubits from the entrance of the court to the outer wall of the Tabernacle. In this space was placed the great altar and laver. The structure stood facing the east. For this there was a special reason found in the fact that some of the idolatrous nations deified the sun, making it an object of religious worship. In the morning they were accustomed to turn their faces to the east, adoring their Deity as he lifted his majestic form above the horizon. Jehovah would have His people to turn their faces from all such idolatry. We have an allusion to this in the days of Ezekiel. God brought him into the inner courts of the Lord's house, and behold at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men with their backs toward the temple of the Lord and their faces toward the east; and they worshiped the sun toward the east. And the Lord said, "Hast thou seen this? Is it a light thing to the house of Judah that they commit the abomination which they commit here?"

In later times in one of the Jewish festivals, when the Levites reached the gate that leads out to the east, they turned westward their faces toward the temple, and, referring to former idolatry, used the following recitative:

Our fathers who were in this place Turned their backs upon the temple And their faces toward the sun.

Chorus, seven times repeated:

But we unto the Lord,
To the Lord we lift up our eyes.

—Etheridge (Heb. Literature).

How the Materials were Obtained.

The order for the structure having been given, the first requisite was the necessary materials. Moses was instructed to issue a proclamation: "Speak unto the children of Israel that they make for me an offering "-a separation, or consecrated portion. This offering was not to be by constraint, but a cheerful, voluntary contribution. "Of every one that is willing minded shalt thou take the separation." Jehovah was King and Ruler, they His subjects. They had seen costly and magnificent palaces erected to the kings of Egypt, and costly temples to their idol gods. Should their Sovereign Rulerthe God of the Universe—be less honored? They had been compelled to make unwilling tribute to the abominations of their task-masters; should they not now bring generous and willing tribute to the living God, by the power of whose arm they had been delivered? God loves the cheerful giver. His house should be built of willing material; His worship be performed with willing hearts.

"This," said the Lord, "is the separation thou shalt make. gold and silver and brass; blue and purple and scarlet—Targum, hyacinth, purple and vermilion or crimson; literally bright colors—fine linen, and hair of goats, and rams' skins dyed red, and badgers' skins, or skins of purple; shittim wood and oil for the illuminators; spices for the anointing oil; and aromations for the sweet incense, and for the compound of the pure anointing oil. Onyx stones and gems of perfection for the insetting of the ephod and the breast-plate. And they shall make me a sanctuary that I may dwell among them."

The materials presented represented all departments of nature. The richest from the mineral kingdom; gold, silver, brass, precious stones. The best from the vegetable kingdom; incorruptible wood, cotton, the finest linen, oil, spices, and incense. The noblest from the animal kingdom; costly skins, hair cloth, and all combined with the most costly and beautiful colors. Beauty, honor, genius, are all combined to honor God.

The Jewish Rabbis using the strong parabolic figures by which they are accustomed to express themselves, to give an idea of this abundance, represent the clouds of heaven as going to the river Pison and drawing up from thence precious stones for the infilling of the ephod and the breast-plate, and dropping them upon the face of the wilderness, whence the princes of Israel brought them. Then these clouds returned and went to the garden of Eden and took up from thence choice aromatics and oil of olives for the light, and pure balsam for the anointing oil, and the sweet incense. Targum Ex. 35.

All the various parts of the Tabernacle, as well as the sacrifices, incense, and oil, were provided by the people.

God seems to have intended the people should be closely identified with all the work. Though these things were presented to God, all still, in one sense, belonged to the people, to be used for their benefit. What we give to God we do not lose; we are often enriched by our own benefactions.

The people set about the work with a promptness and liberality that soon filled the treasury of the Lord. It was an exhibition of generosity such as we find nowhere else recorded. Instead of being urged, as is so often necessary in benevolent work of the present day, Moses was compelled, by another public proclamation, to restrain their ardor, and command them to bring no more, for there was more than sufficient. The fact that such a second proclamation was necessary was both honorable to the people and reflected glory upon that God by whose spirit they had been inspired.

The chief workmen who had charge of the work are worthy special commendation. Unlike too many at the present day who make use of their position to enrich themselves at the expense of the people, as the votive offerings came in in such abundance, instead of concealing the fact and secreting the goods, they promptly reported to Moses that they needed no more.

Inspired Workmen.

The people were not only moved to wonderful liberality, but chosen men were inspired of God with special gifts for the execution of the work. Jehovah was the Chief Architect; Moses stood next to Him, and to him was the entire plan of the work revealed. But, in the multitude of his duties, it would be utterly impossible for him to superintend in person the details of the work.

Jehovah is never at a loss for the proper instruments for the accomplishment of His purposes. When artisans were needed for this structure in the wilderness, He could inspire rude men from the bondage of Egypt with wonderful skill. So, when He needed laborers for the spiritual building of which this was but a type, He could send forth the obscure fishermen of Galilee endowed with the power of tongues and miracles. "See," saith the Lord, "I have ordained Bezaleel the son of Uri, the son of Hur of the tribe of Judah." The Lord inspired him with the spirit of wisdom, and understanding, and great devotion to the work to which he was called. To Bezaleel was given Aholiab the son of Ahisamach, of the tribe of Dan, as first assistant. These men were largely endowed with mechanical skill and ingenuity, to perform all manner of artistic work; not only with ability to do the work themselves, but to teach others to become their assistants. They had great ingenuity in executing curious work in gold and silver and brass; in the cutting of stones and the carving of wood; also in weaving and embroidery in blue and purple, scarlet and fine linen. And every wise-hearted man in whom the Lord put wisdom came to these master workmen, and wrought in the work of the Sanctuary of their God.

But notwithstanding the spirit of wisdom was so richly imparted, there was a limit to the exercise of their own discretion, and ingenuity in the work. They must be governed by the Lord's plan shown to Moses in the mount; still there was an opportunity for the display of great taste and skill, in executing the various decorations and details of the work where beauty and perfection were constantly demanded. So, in the great spiritual temple, Christ is Chief Architect, and his specifications

must be implicitly followed. Under Him are the numerous workmen endowed with various spiritual gifts, yet all by the same Spirit: whether the offering be in time, in worldly wealth, the labor of the hands, or the genius of intellect, all must work in harmony—in subjection to Christ the Master Builder. Unity and cheerful volition have been, and must continue to be, the soul of the house of God. "But all must be built after one plan of the Divine revelation. See thou work all things after one pattern."

The Tribute of the Women.

Male and female are alike interested in the house of God. In the contribution of materials for the Tabernacle, especially in weaving and embroidery, and for the beautiful curtains for the division, and the overspread, honorable mention is made of the work of the women. "And they came both men and women, as many as were willing hearted, and brought bracelets and ear-rings and tablets—all jewels of gold. And all the women that were wise hearted did spin with their hands, and brought that which they had spun, of blue, and of purple, of scarlet and of fine linen. And all the women whose hearts stirred them up in wisdom spun goat's hair."

The women had joyfully celebrated the triumph of Israel at the Red Sea, when Miriam took a timbrel in her hands, and all the women went out after her with timbrels and dances. They who had thus sang Israel's triumph were ready to build a sanctuary to Israel's God. When the material was wanted for the great laver of the court, the women brought their brazen mirrors, and made them a free-will offering for the work. Now some spun fine work of blue and purple, others coarse work of goat's hair, and yet all is said to be done in wisdom. In build-

ing the house of God, the coarser and rougher work is necessary, as well as the finer. It is not the fine work only that God rewards. The most menial hand employed, the meanest service rendered, shall have an honorable recompense. Mary anointed the head of Jesus, and it shall ever be told as a memorial of her—and a record has been kept of the women who labored with the apostles in the gospel Tabernacle. It is a part of the character of a virtuous woman, as described by Solomon, that she layeth her hand to the spindle, and here the employment was turned to a pious use. The honorable position assigned to woman was one evidence of the superiority of the Hebrew people, and one of the great means of their preservation, and subsequent high position among the nations. They were not remanded to the seclusion of the harem. They were taught the law of the Lord. The purity of the family was preserved, and virtue made a crown of honor. "Be careful," says the Talmud, "how you make women weep, for God counts their tears." Christianity, building on the same foundation, exalts her still more.

Should the spirit that actuated the women of the wilderness still prevail, how many unnecessary ornaments of gold and silver, of rings and jewels and precious stones, might be transmuted into embellishments for the great spiritual temple!

"All the people were actively engaged in the work," said Elnathan, interrupting the narrative; "all bore a part As it was in the literal, so should it ever be in the spiritual sanctuary of God. Jehovah demands of all His redeemed ones an active service. Our piety must not degenerate into asceticism, or morbid stoicism, shutting a person up within himself, or in some secluded re-

treat away from the world. 'Go, work in my vineyard.' 'Go ye into all the world and preach the gospel!'"

"Do you remember," said another, "how our guide led us this morning into the great charnel house-loathsome vaults beneath the convent garden—where we saw heaps piled on heaps—the skeleton remains of more than thirty thousand who renounced, as they called it, the world, and fled from the society of men, and in these secluded mountain retreats, and in fastings, penances, and self-inflicted tortures, died of want and exposure, in hopes of atoning for sin, gaining merit and securing the favor of God? Their piety consisted in separation from the world, in fastings and bodily inflictions; in crushing out the natural affections and appetites. Can such be the piety and consecration God demands? By such devotion the world would never be benefited, the Tabernacle of God never built up. From some forms of temptation we may wisely flee; others must be met and conquered. God has given us the Christian armor, and we must go boldly down into the battle."

"He is not the best Christian," said Jason, "or best serves humanity, himself, or God, who shrinks away from contact with the world, hides himself in the wilderness, or in dens and caves of the earth, or in monastic cells. He is the true soldier of God who girds on the armor and boldly grapples with the enemies of truth and God; who goes into the business of life resisting its temptation, dealing justly, loving mercy, walking humbly; who stands amid the glare of its pleasures, the alluring calls of its honors, yet maintains his integrity before God and man. The promise is not to him who hides himself from the world, that shuns its conflicts and labors. 'To him that overcometh will I give the crown of life.'"

The Silver Foundation.

The foundation of the Tabernacle was one of its wonderful features. In this habitation of God the abundance of the precious metals, and the richness of the workmanship, were all to combine to inspire the people with reverence for the holy place and its Occupant. As the Tabernacle was a movable structure, so the foundation must conform to this feature. All parts of it were to be so constructed as to be readily taken down and re-erected, like their other tents, for it was to accompany the people in all their journeyings. Was ever before known an unsettled and migrating people who carried the temple of their worship-the high throne of their God-with them, ever making it the center of their encampments? For convenience in such removals this silver for the foundation was cast in blocks. Each block, or socket, was a talent of silver. The talent was about one hundred pounds weight avoirdupois—the same weight whatever the metal. Writers differ somewhat in their estimate of this weight, some making it ninety-four pounds avoirdupois, some one hundred and twenty-five pounds troy-weight; but one hundred pounds avoirdupois will be near enough for all practical purposes in estimating the weight and value of the materials of the Tabernacle.

A cubic foot of silver weighs 654 pounds, and is worth \$12,450. One hundred pounds, the weight of each socket of silver, would make a cube of 264 solid inches, or six and thirty-eight one hundredth inches each side; its value, according to the present standard of the United States Mint, \$1.13 per ounce troy, would be \$1,648. As the standard value of silver fluctuates, this may be somewhat, but not materially, varied.

The boards, forty-eight in number, were a cubit and a half wide and ten cubits long. Each one had two tenons upon the lower end, each tenon to fit into a mortise in one of the silver blocks. Reckoning the cubit at eighteen inches, the lowest estimate any one makes—some make it twenty-one—the boards would be fifteen feet long and twenty-seven inches broad-the thickness the Bible does not mention; Josephus makes them four fingers thick, about three and a half inches; others make them nine inches, and some even eighteen. We can see no necessity for such heavy timbers; it would add unnecessary burden to the transportation of the Tabernacle. Suppose them to have been two inches thick, which would have been amply sufficient for the strength of the structure; this would give the end of one plank two inches by twenty-seven. For one-half of this we have a block of silver 264 cubic inches. Make this block in length one-half the width of a board; we have then a block thirteen and a half inches long, five broad, four deep. Beveling or rounding the upper corners for the sake of symmetry, and taking something from the excavation of the socket we might add from one to two inches to the breadth of the base, making it six to seven inches.

The boards, of which we have yet to speak, were forty-eight in number; counting ninety-six blocks for these, and the four blocks under the pillars of the division between the holy and most holy places, we have one hundred blocks, each of which weighed one hundred pounds, in all five tons of silver, the value of which would be not less than \$165,000, probably the most expensive and durable foundation, for the size of the structure, ever

laid; durable, because incorruptible; costly, from the amount of precious metal used.

The silver for this foundation was raised by a general tax. A levy of one-half shekel was imposed on every taxable person of the nation; that is, on every ablebodied male twenty years old and upward. It seems from the first chapter of Numbers that women, all male minors under twenty, and all old and infirm men unfit for service in the army, were exempt from this numbering and taxation, as were also the Levites. The Levites having been appointed for special service of the sanctuary their duties there were constant; as much needed in war as in peace, they were therefore exempt from tribute and service in the army.

The whole amount gathered in this assessment was 301,775 shekels; of this 300,000 shekels were taken for the foundation; the 1,175 shekels over what was needed for the foundation was used about the pillars of the court for the fillets and other ornaments. From this we also learn that the available force of Israel at this time was 603,550 able-bodied men able to bear arms.

Notwithstanding the vast amount of silver used, we see that, after all, it made only a slender foundation in size, in proportion to the heavy boards to be supported. It is possible these silver sockets might have been reversed and placed at right angles with the boards, covering the boards under the tenons, but not the whole extent of the bottom. This would have given a broader base in width, but no more square surface of support. But the silver was probably designed to cover the entire ends of the boards, as a protection from the ground, and to make it all secure the whole may have rested on a horizontal plank or sleeper of wood.

This silver thus raised by assessment was the only tax levied in building the sanctuary. All the other materials was the voluntary contribution of the people. Why was this? Why should a tax be imposed by Divine command for the silver of the foundation and all the rest of the supplies, by invitation of the same Lord, be a freewill-offering? Henry remarks, that the gold being raised by a voluntary contribution, and the silver by a tax, shows that public expenses may be defrayed either way, provided that nothing be done by partiality. But there was a deeper significancy in this tax thus imposed by Divine command. This foundation, as we shall see as we proceed, is a type of Christ, the foundation of the great spiritual temple, the church of the living God, on whom all the building rests, and to whom all must come for salvation.

To Christ, the Foundation, all have an equal right; in Him all may claim an equal interest. Christ died for all; He belongs to the whole world. To Him, whosoever will may come, and on Him build their hopes. In this taxing the poor paid no less; in his poverty he was not excluded or excused; his half shekel must be paid. The rich, however great his abundance, and however eager to honor God, was allowed to pay no more, and could claim no greater privilege. So the poor man in his destitution, toiling for his daily bread, may have just as much of Christ, enjoy just as much of His presence and spiritual blessing as the rich man in his palace, in the midst of his splendor and magnificence. This half shekel was called the ransom for their souls. It implied that all had sinned, and all alike need a ransom. So God in the rich provisions of His grace would provide a ransom for all. It was an enduring foundation; pure in its nature, untarnished, incorruptible. If the

foundation be destroyed, says Paul, what shall the righteous do? The Lord who laid the foundations of the earth hath laid the foundations of His people's hopes, and that foundation shall stand forever sure. Whosoever believeth in Him shall never be confounded.

This atonement money, on the part of Israel, was a thank-offering for their redemption from the bondage of Egypt—all were redeemed by the same price, and all alike indebted to God, and all must make equal acknowledgment.

This atonement money was to be a memorial unto the children of Israel; it reminded them of their past deliverance, and was an acknowledgment of their indebtedness to God. Many Jewish writers think it was continued as an annual tax.

It was to be given that there might be "no plague among them." Sin brings the judgments of God; retribution lights on those who continue in sin; atonement brings the favor and blessing of heaven.

In the virtue and efficacy of the atonement money we see a type of the work of Christ. Peter, no doubt, had this in his mind: "Ye were redeemed not with corruptible things as silver and gold, but with the precious blood of Christ." No difference in outward circumstances can effect the state of the soul; all have sinned, and all must be redeemed by the same price—Christ the atonement—Christ forever the same.

The equality of Christian grace and Christian privilege is one of the great lessons here taught. In the Christian church one foundation for all times, and all people. "Other foundation can no man lay than that is laid which is Jesus Christ." The religion of Christ breaks down all those envious distinctions that pride, ambition, and

worldly wealth and position introduce and foster. It places all upon the same common platform, sinners alike before God, and, fixed on Christ, the foundation, it elevates all alike, crowns all with the same honor, glory, and immortality.

12

CHAPTER XII.

THE BOARDS OF THE TABERNACLE.

Three sides of the Tabernacle, the front being left open, were constructed of boards, or thick heavy planks; Josephus calls them pillars. These boards were ten cubits long and a cubit and a half broad. The thickness is not mentioned in the Bible, but Josephus says they were four fingers thick; allowing the finger to be seven-eighths of an inch, this would make the thickness about three and a half inches. This, or even two inches, would make them quite strong enough for the purpose. To make them eighteen inches thick, as some do, or even nine, as Lightfoot, would be to incumber the transportation with an unnecessary weight, besides making them out of proportion for what must have been the size of the silver basis. Some think they were thicker at the base than at the top, the outside being beveled.

These boards were to be of shittim wood—the Hebrew term left in our version untranslated, probably from the difficulty of determining at this late date precisely the kind of wood meant. Roy's Hebrew lexicon gives the translation cedar. The Septuagint renders it into Greek by a term signifying incorruptible wood. These boards, reckoning the cubit at eighteen inches, would be fifteen feet long and twenty-seven inches broad. Each board was to have two tenons on the lower end to fit into two of the silver sockets or bases of the foundation. They were to be overlaid with gold on both sides; not gilt, but

covered with thin plates—Jahn says laminæ—of gold. They were to be fitted closely together, probably grooved into each other that they might stand more firmly. So accurately and curiously were they adjusted to each other the joints we are told were invisible.

Incorruptible wood beautified with gold! May it not shadow forth the richness, beauty and eternity of our house in the heavens?

"These boards," says Dr. Gill, "were to be set up, not laid lengthwise, denoting that such as compose the house of God are to be upright in manners and conversation."

Of these boards there were to be twenty on each of the two long sides and eight on the rear end; answering, with the two tenons on each side, to the ninety-six sockets of silver constituting the foundation. The west end of the structure was to consist of six entire boards, with the addition of two more specially adapted to the two corners. Particular directions are given as to the manner of constructing these corner boards. They were to be of the same size as the others; a part of the width it seems would come within the Tabernacle; a part to be taken up by the thickness of the side boards, against the edge of which they were to set, and the remaining part left to protrude beyond the sides, probably in the form of a molding, both for ornament and for the firmer support of the structure. Additional rings or clamps were formed for holding these corner boards firm in their places.

It is difficult from the ambiguity of the directions given to determine just how these corner boards were adjusted. There are several different points in the reconstruction of the Tabernacle it is difficult for us now fully to understand; the complete plan was revealed to Moses, and it was not necessary that all the details should be committed to writing. Several different theories were given with regard to the arrangement of the corner boards, some of them quite elaborate. As it is not necessary for the design of this work to settle these disputed points we leave them for the more inquisitive to investigate. The boards were probably so arranged as to leave the building just ten cubits wide on the inside.

These boards were to be set up one against another, with the tenons in their appropriate sockets, forming a continuous wall on three sides of the sanctuary, all overlaid with rich plates of burnished gold, concealing the wood entirely from view, presenting to the eye of the spectator the appearance of a massive work of solid gold resting upon a costly and magnificent foundation of solid silver.

As we have seen Christ typified in this foundation, so by the boards we may understand believers individually standing in Him, and supported by Him, collectively built up a spiritual building unto God. The Tabernacle subsequently fell into decay, and was superseded by the more magnificent and durable temple. The New Testament writers were more familiar with the temple than with the Tabernacle, and they oftener use the temple as a type of the church, and draw their illustrations from that; but both Tabernacle and temple represent the same great spiritual truths. The temple was a type of the great spiritual truths. The temple was a type of the structure were believers built upon Christ as the only imperishable foundation. Paul says to the Corinthians: "Ye are the temple of the living God," as God hath

said, "I will dwell in them, and walk in them, and I will be their God, and they shall be My people." Peter, addressing his brethren says, still drawing his figure from the temple: "Ye also as lively stones are built up a spiritual house . . . acceptable to God by Jesus Christ." So Paul to the Ephesians, addressing Gentile converts who had come to the knowledge of the truth: "Now ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God, and are built upon the Foundation . . . Jesus Christ." And then seeming to borrow his illustration from this building of the Tabernacle, he continues: "In whom all the building fitly framed together groweth into an holy temple in the Lord, in whom also ye are builded together for a habitation of God through the Spirit!" How beautiful and forcible this figure becomes as we see how these golden boards were framed into the silver foundation, the type of Christ Himself. This union of the believer to Christ is one of the precious and comforting doctrines of the world. Built on Christ, standing in Christ, supported by Christ!

Then too, when we come to the spiritual structure, it is not one of dead or inanimate material. We lose much of the preciousness of the figure when we think only of a material structure. Peter, speaking of Christ, says: "To whom coming as unto a living stone, chosen of God and precious. Ye then as living ones are built up a spiritual house." Messiah more clearly illustrates this union of Him when He says: "I am the vine, ye are the branches." As the branch is supported by the vine and draws its nourishment from it, so with Christ, and those built on Him—a temple of living stones built on Christ the living foundation. From Him, the living foundation,

the streams of spiritual vigor flow to all, even the remotest parts of the building—all are nourished and sustained by Him.

These boards are sometimes called pillars. In Rev. iii, 12, Christ is represented as saying: "Him that overcometh will I make a pillar in the temple of My God." How great the privilege of being made a pillar in the great spiritual Temple! It is something to contribute to the literal Temple—to aid in laying stones in the rising structure; it is a greater thing to be built in ourselves.

As the boards stood firm in the silver foundation, so should we stand firm in Christ, rooted and grounded in the faith. On Christ alone can we securely rest.

As the boards were closely united—no seams and joints visible, so in the spiritual building there should be unity and harmony; no schism should mar its beauty—closely compacted by that which every joint supplieth, all should grow into a united Temple in the Lord.

These boards were of incorruptible wood enveloped in gold. What a beautiful type of the spiritual children of God—the eternal life of the believer enveloped in the righteousness of Christ; their life hid with Christ in God!

The Bars and Staples.

To further strengthen the boards, and hold them firmly in position upon the silver foundation, massive staples of gold were inserted in each board, ten to a board. These were so arranged that when the boards were in position, they made five uniform rows on each of the three sides of the Tabernacle thus inclosed. Long slender bars of acacia wood were then made, also overlaid with gold, facted to slide closely into these staples, forming firm

braces for the sides. Of these bars there were five on each side according to the five rows of staples. As the length of the building was so great as to make these bars too long and cumbersome if made the whole length, they were made in pieces of five cubits length each, making six pieces in each row upon the longer sides of the building. To give these pieces the firmness and strength of one entire bar, the ends were mortised into each other so as to slide the end of one into the end of another, thus giving to each compound bar the firmness and strength of one entire piece.

With regard to the middle one of these five bars, there is such ambiguity in the direction as to make it as difficult to understand as the arrangement of the two corner boards, and as great a variety of opinions has been advanced in regard to it. "And the middle bar in the midst of the boards shall reach from end to end." Ex. xxv, 28. Dr. Lightfoot, and in this he follows the Hebrew doctors, and some others with him, concludes, from the expression "in the midst of the boards," that the boards were bored through, and this middle bar inserted in their interior. But this bar, like the rest, was to be overlaid with gold, which would seem to be wholly unnecessary if it was thus to be entirely concealed from sight, to say nothing of the difficulty of inserting and removing it from such a position. Some think that while, as Josephus says, the other bars were made in pieces, this middle bar was of one entire piece, running through the golden staples the whole length of the sanctuary. But this seems quite improbable when we consider its great length—at least forty-five feet—and the difficulty of managing so long and slender a bar, either to thrust it through the staples or through the boards. This is one

of those difficult problems about the structure it seems now impossible to solve, and where each one must be left to follow his own conjectures. We do not know that any important spiritual lesson was connected with it: if there was not, we need not be anxious to know just how it was placed. It was no doubt an arrangement essential to the strength and solidity of the structure as a whole, which the workmen understood and followed. Josephus says these bars were placed on the outside of the structure, which seems most likely, as they would have marred the beauty of the interior. "In the midst of the boards," probably means no more than midway between the top and the bottom. May it not be that this middle bar ran through the corner boards of the end of the Tabernacle to aid in holding them in place, while the others only came up to them?

In addition to the other supports, the boards of the west end, after being fastened to each other by the golden bars, were fastened firmly to the side boards by additional and still heavier golden staples, four in number; one at the top and one at the bottom of each corner.

Some idea of the amount of this precious metal used in the structure may be inferred from these staples alone. Consider the size of a staple necessary to be of any service in holding in its place a heavy plank, some three to four inches thick, fifteen feet long, and two and a quarter feet broad. There were forty-eight boards, and ten of these staples to each board, besides the four extra ones to give additional finish and strength to the corners, making in all 484 of these massive golden fastenings. Jehovah designed that beauty, riches, and strength should be combined in the habitation of His holmess. So it should

ever be in the spiritual building; riches of grace and glory; beauty of purity and holiness; strength defying all the malice of enemies.

These fastenings of bars and staples, holding firmly the different parts of the structure, are a beautiful emblem of the golden bonds of love, uniting and holding in concord all the spiritual children of God—bars of Christian fellowship through golden staples of love.

The Golden Pillars of the Front.

In front of the Tabernacle was to be placed five pillars, made of the same kind of wood as the boards, and like them overlaid with gold. These pillars were to stand on five foundations or sockets of brass, instead of silver, as the other parts of the structure. This was the only brass used in all the building except the taches or hooks that held the goat's hair curtains of the covering. Brass was used about the court, but none about the Tabernacle with this exception. These pillars were also undoubtedly surmounted with a richly wrought cornice, also overlaid with gold. In the capitals of these pillars were inserted golden hooks from which was suspended the outer veil of which we have yet to speak.

Josephus says there were seven pillars in front, but he also calls the boards of the sides pillars. Thus he may have included the corner boards in his enumeration. These pillars would probably be ten to twelve inches in diameter at the base. One was probably placed against the outer wall, and the other three so as to equally divide the space. If so, these three spaces would measure about three and a half feet each.

The Golden Pillars of the Division.

The boards of the sides, and the pillars of the front set in their places, the structure was now to be divided into two parts—the sanctum and the sanctum sanctorum, or the holy and the most holy places. The proportions of this division the Bible does not mention, but Josephus says two-thirds were set apart for the holy place, and one-third for the most holy. As this was the proportion in which the temple was subsequently divided, it is probably correct. This division made the inner sanctuary of equal dimensions every way—the height, length and breadth equal.

Four pillars of acacia wood, overlaid with gold, were set up on four sockets of silver, to make the division between the two apartments. The silver foundations were to be of the same weight as the silver blocks of the sides of the Tabernacle; each was to consist of a talent of silver. Over these pillars, as over the pillars of the front, was a rich golden cornice, corresponding in costliness and beauty to the magnificence of the whole interior design.

On these pillars, suspended from golden hooks, hung the curiously wrought piece of tapestry that formed the veil—the screen that concealed the most holy place and its sacred deposits.

Such was the frame-work of the Tabernacle as it stood ready for the interior decorations and the tent-like covering. It had the characteristics of both a house and a tent. In its frame-work it was like a house; in its coverings like a tent. To the curtains and the covering we will now direct our attention.

CHAPTER XIII.

THE COVERING OF THE TABERNACLE.

The silver foundation laid, the pillars set in their places, an appropriate covering for the Tabernacle was the next essential thing. The first or inner canopy was to consist of curtains of fine-twined linen of the most carefully prepared thread of flax, each thread consisting of two or more threads twisted together. Jewish writers say the curtains were woven of threads six times doubled. They were to be ornamented with pictures of cherubim of cunning work of blue and purple and scarlet. "Of cunning work shalt thou make them."-Ex. xxv, 1. A distinction is made between cunning work and needlework. One is said to be the work of the weaver, showing the work on both sides; the other the work of the embroiderer, showing the work on one side only. The word cunning in our translation is equivalent to the English word skillful.

Of these curiously wrought inner curtains ten were at first to be made, each twenty-eight cubits long and four broad. Five of these narrow curtains were then to be sewed together into one large curtain, and the other five into another, making two large curtains, each forty-two feet long and thirty broad. These two compound curtains were then to be coupled together. Fifty loops of blue tape or ribbon were fastened to the edge of one, and fifty loops of blue to the corresponding edge of the

other. These loops exactly answered to each other when the edges of the two were brought together.

These loops were then made to pass through each other and were secured by taches or clasps of gold. Thus the two became one curtain by a golden bond, closely united, firm and strong, yet easily separated when it became necessary to remove them. Thus the whole "made one Tabernacle."—Ex. xxvi, 6. Some see in this union of the different parts into one curtain an emblem of the unison of the saints into one body, fitly joined together in holy love by the unity of the Spirit, symbolized by the golden clasps.

These curtains formed the upper ceiling of the sanctuary, and there has been much speculation as to the manner in which they were arranged. The Bible does not solve the question. This united curtain was forty cubits by twentyeight, if nothing was taken up by the seams in joining them. Spread over the Tabernacle it would hang down upon each side nine cubits, covering the boards to within one cubit of the silver foundation. Then, if the front of the curtain was placed even with the front of the Tabernacle, the first five curtains would reach back twenty cubits, or just to the division between the holy and most holy places, leaving half of one of the great divisions to hang down in the rear, in which case it would reach to the silver foundation, entirely concealing the golden boards from view. But it is not probable it was so arranged.

Particular direction is given as to the manner in which the goat's hair canvas lying above this was to be arranged, but no direction is given for the arrangement of this beautiful tapestry of the interior. We can hardly suppose such a costly and elaborate fabric would be used to cover the exterior of the building, as it was not intended as a defense from the weather, and would nearly conceal the golden-plated acacia boards from view. It was probably spread over the top of the structure and the surplus looped in graceful folds in the interior, forming a magnificent and graceful upper ceiling, corresponding in richness and beauty to the splendor of the golden sides and golden furniture.

These rich curtains forming the magnificent canopy of the interior are hence called by way of eminence, "The Tabernacle—the dwelling-place of Israel's King." Thus God is said to "dwell within curtains."

This royal tapestry, made of the finest linen, dyed with the richest colors, was curiously embellished with figures of cherubin; and many suppose figures of cherubim also adorned the golden sides. Thus cherubim were overhead, and cherubim were round about. What these represented we are yet more fully to inquire. But we may here pause to say that some understand them to represent attendant angels. If so, we may not only learn that angels joined in the worship of the God of Israel, but the angels attend continually upon Him in His holy habitation as His ministers, to do His pleasure. Ps. ciii, 21. They are in constant waiting to minister to those who shall be heirs of salvation .- Heb. i, 4. And when the triumphant Church of God at last surrounds the throne, within the real Holy of Holies, the everlasting dwelling-place of Jehovah, the voice of many angels will be mingled with the ten thousand times ten thousand and thousands of thousands that surround the throne, ascribing blessing, honor, glory and power to Him that sitteth upon the throne, and to the Lamb forever.

These internal adornments of the sanctuary may be made a beautiful illustration of the graces of the spirit inwrought in the heart of the believer, as also the internal beauty and intrinsic value and glory of the Church of God.

These curtains, united by golden clasps, all made "One Tabernacle," type of the unity of all believers in the Great Spiritual Temple—all one in Jesus Christ.

"If these curtains represent the Church of Christ, or different divisions of the church united in one, then, as the holy place a type of earthly things, and the Holy of Holies a type of heaven, the whole curtain united over the division, may be a resemblance of the union of the church militant and the church triumphant—the one on earth and the one in heaven."

The Second, or Goat's Hair Covering.

The beautiful curtains we have now described were not designed as a protection from the weather, but needed themselves to be protected. God will make provision for the preservation and security of all parts of His Holy habitation. Moses was ordered to make curtains of goat's hair "for a tent above the Tabernacle."—Ex. xxvi, 7. The fine linen curtains were more for ornament. These were for protection.

In designating the material the Hebrew has only izzim, which signifies goats, or the animal; but all interpreters understand it, by a common ellipsis, to mean their hair. Jarchi says it signifies the flower of goat's hair, or as we speak of birds the down or very softest part of it; and no other wool as they call it was accepted for the use of the sanctuary but this. For the wool of sheep and lambs he says was vile in comparison with this which was

precious in the eastern countries, where excellent cloth is made of it not inferior to silk in softness and brightness. We know that the goats of the east still furnish a long soft hair, which is manufactured into some of our most beautiful and costly fabrics.

These goat's hair curtains, like the fine linen ones, were to be made in parts; of those there were ten, of these there were to be eleven. They were to be thirty cubits long, two cubits longer than the linen ones, and four cubits broad. Five of these were then to be sewed together into one large curtain, and six into another. Fifty loops were to be attached to each of these large curtains as were attached to the linen ones. No direction is given as to the color of these loops. The two large curtains were then to be fastened together by taches or hooks of brass, instead of gold—the only place, as we have before observed, where brass was used in all the structure except the foundation for the pillars of the front. The material being coarser and less valuable, the fastenings might be also.

The addition of this eleventh curtain gave this second covering four cubits more in length than the first one. Particular directions are given as to the manner in which this surplus length was to be adjusted. A portion of it was brought to the front or east end of the sanctuary, and appears to have been folded together as a kind of ornament or festooned gracefully, covering the cornice and caps of the golden pillars and the upper fastenings of the outer veil. The remaining surplus portion was thrown farther over the west end, dropping down over golden boards, covering and protecting the ornamental work. Ex. xxvi, 12. This arrangement of the second covering brought the coupling of the two large portions

two cubits farther back than the couplings of the fine curtain beneath it, thus, as a mechanic would say, breaking joints, and making the covering more complete and secure.

So one says, we know not why such special care was taken in the union of these parts of the typical building to fit them thus beautifully, closely and firmly, unless we are to learn from it that all that relates to the spiritual building, whatever different parts are brought together, are to be united as one in Christ Jesus. As the boards of the Tabernacle were so nicely fitted to each other that the seams and joints were invisible; as the fine linen curtains, closely and richly fastened by golden clasps, and loops of blue, made one Tabernacle; as the goat's hair curtains above one tent, so unity of feeling, purpose and interest should characterize all the people of Godone Lord, one faith, one baptism; one God and Father of all, who is above all, and in all, and through all. For this reason, evangelists, pastors and teachers should never relax their efforts for the perfecting of the saints, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

The Covering above the Tent.

As the tent, or goat's hair covering, would not be a sufficient protection from the weather, two other coverings of greater strength and security were to be made above it. The first was to be made of sheep-skins, dyed red. The male of the sheep is designated. Some have supposed that the color here applies to the animal, and not to the integuments; so Adam Clark would translate

literally, "skins of red rams," and attempt to show that they had sheep of a red color. But such an interpretation is not reasonably maintained. Some, again, have supposed these skins were dressed with the wool on. But this would have made them more cumbersome without adding to their utility. It was not warmth that was needed, but protection from the weather. This covering was most probably made of sheep-skins dressed, and dyed red in the preparation.

A fourth covering, placed still above this, was to be made of what our version calls "badger's skins," but for any information conveyed in the word, the original might as well have been transferred. By the Hebrew tachash several different kinds of animals have been designated by different biblical scholars, both from the land and the sea. Many interpreters think that no animal in particular was meant; that the direction refers not to the kind of animal, but to the color—that Moses was to make a stout, secure covering of skins of a purple hue. The Targum of Onkelos, reads: "A covering of purple skin above." Patrick says all the ancient interpreters take tachash for a color, and not for a badger or any other animal.

How these coverings above the tent were arranged we are not informed. They could not have been thrown loosely over the top without some support, to prevent their sagging in the center, and a sloping roof would have been necessary to throw off the rain. It is reasonable to suppose this covering was constructed in the form of a tent, with probably a ridge-pole extending the whole length of the structure. In this case the covering would extend beyond the sides, the bottom portion

secured by cords and pins driven into the ground as in an ordinary tent.*

Thus the Tabernacle was finished above with four entire coverings. These different parts, in some allusion to the structure, are distinguished one from another. The frame with its embroidered curtains is sometimes called, by way of eminence, the Tabernacle; the goat's hair spread above this in the tent; the double roof of skins above the covering. These are all separately named in Ex. lx, 19. But the whole structure is generally alluded to under the general name of Tabernacle.

One of the Targums renders the direction to Moses: "Make the Tabernacle, its tent, and its covering;" meaning the building, the goat's hair tent spread over it, and the coarser covering of sheep and badger skins that made the roof or the protection over the whole. The same Targum further says: "For he made a covering for the Tabernacle of rams' skins reddened, and of purple skins, to protect it above."

The Epistle to the Hebrews calls the holy place the first Tabernacle, and the holiest emphatically the Tabernacle. Again, in the same chapter, he calls the whole structure the first Tabernacle, in distinction from the second, or spiritual Tabernacle, which the first typified.

"We have stood," said I, "in the court and talked of the altar and laver, the ablutions and the offerings. The completed structure now stands before us. To-morrow we will draw aside the outer veil and stand within the holy place and muse among the sacred symbols that stand ever before the Lord—the ever present bread; the light

*For a view of the Tabernacle constructed on this plan the reader is referred to a cut and description in Smith's Bible Dictionary.

of the golden candelabrum; and the golden altar from which the perfume of the sweet incense ascended daily unto God."

"Among these symbols," said Ben Achmed, "we must pass to reach the radiance of Jehovah's presence upon the wings of the cherubim above the mercy-seat. Who is prepared thus to approach the burning throne?"

"Jehovah," said I, "will open unto us the glory and the mystery of His marvelous revelations."

Jason's Evening Prayer.

O God of Israel, Thou art our God, our Protector. The way to Thy beneficent throne is open to all the sons of want. We seek the blessing of Him who dwelleth in the highest heavens, yet whose ministering hand is in the lowest vales of earth. Though in temples made with hands we come to seek Thee, the humble and contrite heart is an abode of Thy delight.

Eternal Father, source of light and life; unseen, yet always present; how pleasant to us have been the lessons of Thy sanctuary! We have drawn nearer unto Thee and felt the comfort of Thy presence in the richer revelation of Divine things. And now we go to stand within the curtains of Thy holy Tabernacle which Thou didst rear by this mountain side. How wonderful are Thy dwellings, O Lord of Hosts! Blessed is the place where Thou didst open the portals of glory; where the heavens and the earth met each other, and the glory of Thy Shekinah was kindled. From this place of Thy revelations teach us; teach us as Thou didst teach Israel when they were encamped beneath this mount that trembled at Thy presence; where Thou didst make the solitary places rejoice and the desert blossom as the rose. Make our

sojourn in this barren place an exceeding great and precious joy.

Cover us this night with the shadow of Thy wings. Spare us for the anticipations of the coming day, and, as we walk amid the splendors of Thine earthly Tabernacle, bring spiritual illumination. As the light of the seven golden lamps filled all Thy house, so may the divine radiance fill all our souls. Remove our doubts, and show us Him in whom is the true light, for whose manifestation Israel was redeemed and planted in Thine holy hill. Lead us not only into Thy earthly courts, but bring us at last into the more glorious habitation of the heavens, to rejoice forever with the great multitude of the redeemed. To Thee ascend the hallelujahs of all Thy children! Amen.

The prayer ended, Ben Achmed sang:

How pleasant, Lord, Thy habitation,
Our hearts have yearned so long to see,
O Lord of Lords—of all creation—
This house devoted unto Thee.
With gladness here we seek Thy face,
Thou ever living God of grace.

"Let there be light," a second time
The Lord of Hosts proclaimed;
Let idols fall, and truth sublime
In glory be maintained.
Where burned the altar's cleansing fires,
El-Shaddai taught our honored sires.

Israel's God hath brought the light
Of truth divine to all the lands;
Jeshurun's God redeems from night,
To Him we come with outstretched hands;
Behold the mountain wrapped in flames,
El-Elion's wondrous grace proclaimed.

Salvation's sun from Sinai rose,
To guide the doubting mind
To holy deeds and calm repose,
Redemption full to find.
E-HE-YE hears, loud anthems raise,
Let all the earth resound His praise.

CHAPTER XIV.

THE COLORS OF THE TABERNACLE.

We have seen how the boards, pillars, and heavy silver foundation of the Tabernacle combined for durability and strength, but with strength beauty must be united. All the precious things of earth must be laid under contribution for the glory of the house; strength and beauty must be in His sanctuary. The forms of the sanctuary must be as perfect as the inspired art of Bezaleel could make them; but mere form without color would fail of accomplishing all the design of the structure. The colors were essential in its beauty; they were to the Tabernacle what painting and frescoe are to modern architecture. The mission of beauty is twofold; it imparts pleasure to the senses, but has also a refining and elevating power. Art is said to be perfect when it combines both these in the highest degree. Beauty, then, combining as it does the noblest truths, is that symbol of the divine mind which most tends to the enjoyment and education of men. It is spiritual food given for the soul's sustenance here, drawing him gently onward through the bonds of love to the study of the Infinite. Beauty is one of the divine legacies still left us amid the deformities of sin-a gift of heaven's love; it is the mission of beauty to lift the affections upward toward God. "Strip this earth of her glorious robes of colors, we need not disturb her forms, and what a barren world would be presented to our view." "So," another says, "the great harmonies of nature are worked out in colors." Color is to the eye what music is to the ear.

Thus we can see reasons why the Tabernacle should be made a place of beauty. The prismatic hues of the rainbow, the gorgeous tints of the heavens, the exquisite colors of the flowers, must all combine to honor the dwelling place of Jehovah. Art finds her highest mission when pressed into the service of religion, and forms have greatest power when robed in beauty. The Tabernacle was a great prism to collect and reflect the gorgeous hues that beautify the works of God.

Queen Matilda, wife of the Norman Conqueror, was famous for her elaborate tapestries used for adorning the walls of churches and palaces; little thinking, perhaps, how such fabrics were originally used to adorn the habitation of God. Solomon, instead of tapestries, adorned the wall of the temple with the same figures of the Tabernacle carved in wood.

The colors selected for adorning the Tabernacle were of the most brilliant and costly kind; selected for their rarity and beauty. These were blue, purple and scarlet (Targum, hyacinth, purple and crimson; Douay, violet, purple and scarlet, twice dyed), literally bright colors; these were to be blended with the purest white, which was the groundwork of the curtains, veils, and robes, and set in contrast with burnished gold. The colors are simply mentioned without any reference to the material to which they were to be applied.

Blue was probably the vegetable product still known as indigo, so named for its being imported from India, universally known as one of the most beautiful varieties of this color, though some represent it as the product of a shell-fish. It was a deep dark blue—cerulean,

or sky color—Maimonides says "the color of the firmament." Those who have looked into the dark blue depths of an eastern sky will better understand this, as they compare it with the lighter ethereal blue of our western sky.

In the curtains of the sanctuary, and the vestments of the priests, the blue seems to have predominated. The beautiful curtains that formed the upper ceiling of the sanctuary, besides having blue woven into their texture, were united with loops of blue. The robe of the ephod was all of blue. The plate of gold, engraven "Holiness to the Lord," worn upon the high priest's forehead, was bound to the miter by a lace of blue. When the Tabernacle was prepared for transportation, the sacred furniture, tables, candlestick, golden altar and ark, were each covered with a tapestry of blue; blue in many cases seems to have been a favorite and distinguishing color. The zizith, or garments of fringe used on special devotional occasions were ornamented with a ribbon of blue. It was also in ancient times, with the purple, an insignia of royalty.

Purple was obtained from a species of shell-fish, found along the eastern coast of the Mediterranean, called by the Latins purpura or murex—purple fish. It was highly esteemed, and very costly, as it is said only one drop of the liquid could be obtained from each shell. Purple is a compound of the blue and the red, and of course varies in hue according to the proportion used. It is said the knowledge of the Tyrian purple was long since lost, but later arts have replaced it with other dyes equal in richness and beauty.

Purple was the color of royalty; the symbol of dignity and princely position. It early became a synonym for luxury and royalty. In the days of the Roman supremacy, "to assume the purple" was equivalent to ascending the throne. It is still a color highly esteemed, and artists tell us it serves most beautifully as a ground work, to show off various colors.

The scarlet, or red, being of various hues, it is a question as to the precise tint used in the ordering of the Tabernacle. Crimson, vermilion, and scarlet being used in different translations. It is of a gay, bright dazzling color of a fiery appearance. The finest tint of red, artists tell us, is a central one between crimson and scarlet. The Hebrew signifies "worm color," because it is the product of a worm, or insect, that lives upon the hermes, an eastern variety of the oak, from which the color is produced: the same term being applied both to the insect and the color. In connection with the name, the Hebrew uses the word "Shani," which means double or repeated, implying that the material used was twice dipped or double-dyed. So Wickliffe translates "worme reede twyce dyed." The hermes as a color has long since been superseded by the American cochineal, or carmine, also the product of an insect. This color interwoven with the blue and the purple must have greatly enhanced their effect. All these colors are still found in great perfection upon the interior of old Egyptian tombs, temples and palaces, where they have retained their brilliancy for thousands of years.

The effect of these colors is vividly described by Ezekiel, when he speaks of the Assyrian captains and rulers clothed most gorgeously—literally wearing robes of beauty and perfection.—xxiii, 12. In later times these royal colors were perverted, as good things often are, and

debased in idolatrous worship. Thus the Lord describes the idols by which His people were led astray: "Silver spread upon the plates is brought from Tarshish, and gold from Uphaz; . . blue and purple is their clothing."—Jer. x, 9.

When it said the people "brought these colors," it is to be understood not of the dyes, but of the material dyed with them; the same word being used to designate the dye and the fabric. The material thus brought appears to have been spun and dyed by the women; the weaving and embroidery appear to have been left to Aholiab and his assistants.

The materials for the work were very definitely stated. But one species of wood was used—the shittim; the oil was from the olive tree; gold, silver, and brass, some say copper, were the only metals used; two textile fabbrics, one from vegetable and one from the animal kingdom, with the colors specified, taken from the sea and the land.

On the use of linen Scott says on Ex. xxxv, 26, as the blue, and purple, and scarlet has been distinguished from the fine linen, it has been generally thought that wool died of these colors was meant. But wool is not often mentioned, either in the directions given to Moses, or in the execution of them, as the goat's hair and badger's skins are. All the sacerdotal vestments had fine linen in their texture, and the law forbade the people to wear linen and woolen mingled together in the same garment. In Ezekiel's vision (xliv, 17) the priests are expressly forbidden to wear wool in their ministrations.

These three colors are generally spoken of as constituting the rich hues of the sacred structure. But one other, the white, must not be forgotten. These beautiful dyes were worked upon a ground of pure white linen, giving additional expression to their beauty. To these four colors must still be added the fifth—the yellow. Gold was used in great profusion; with it all the wood was entirely covered. The gold we may consider as used, not only for the richness of the material, but for the beauty of the color, which was essential to the harmony of the whole. As the concrete form of red appears in blood, so the concrete form of yellow appears in gold.

Gay tints like gay sounds animate, but in the use of colors they must be so mingled as to produce harmony. This is an important study, and one of the great arts of the painter and decorator; so one says if we go beyond one color then three primaries are required; two will not satisfy it. There must be a red, yellow, and blue, either separate, or one separate, or the other two combined as a compound of red and blue—purple—this makes harmony. This law seems to have been understood by these workmen.

Blue, artists tell us, is more fitted to stand alone than any other color. This quality gives it great value, as it shows richly by itself; thus the robe of the high priest's ephod was all of blue. But yellow is essential to complement red and purple, to give them full effect. These laws of color seem to have been understood then as well as now, and all these colors are so artistically arranged and combined as to give them greater effect in the adornments of the sanctuary.

The condensation of the prismatic colors in the rainbow stamp it with the highest beauty. Arched upon the clouds of heaven, God has set it not only as a thing of beauty, but as a token of covenant faithfulness.

Symbolism of the Colors.

The question is often raised as to what extent these colors of the Tabernacle had a symbolic meaning. What they signified to Israel, or how much they understood by them, it is difficult for us now to know. In the opinion of Josephus the purple signifies the sea, because it was the product of a shell-fish from its waters. The blue signified the sky, and the scarlet, he says, will naturally signify fire. Thus he traces three out of the four elements from which the ancients understood all things were made. In the ephod, which had the addition of gold, he finds a type of the splendor with which all things are enlightened. But these are mere random fancies that would apply to these articles in any other place as well as here. In the Tabernacle they undoubtedly had a deeper significance.

Some things have a natural and intelligent symbolism which all men can readily understand. Some symbols are merely conventional and not easily understood until explained. We may learn something from the use made of these colors among other people and in later times. White, as a natural symbol of purity and innocence, of joy and triumph, is easily understood, and as such has been used in ancient as well as modern times. It is pre-eminently the color of purity, innocence, and righteousness.

The high priest on the great day of atonement, after having first washed and purified himself, went into the holy of holies with the blood of the atonement, arrayed in a linen robe of spotless white, the insignia of heavenly purity. The Jews continued to make a white robe the symbol of purity and joy. The Sanhedrim gave a white robe to the accepted candidate for high priest.

This symbolism was continued under the Christian dispensation. When Christ, on the mount of transfiguration, met Moses and Elijah as an embassy from heaven, He was transfigured before them, and His raiment became white and glistening-white as snow-so as no fuller on earth can white them.—Mark, ix, 3. Subsequently the early artisans, in pictorial representations of the resurrection and ascension of the Savior, paint Him in robes of white as symbolic of purity and triumph. To one of the seven churches John was directed to say: "Thou hast a few names even in Sardis that have not defiled their garments, and they shall walk with me in white."-Rev. iii, 4. And so, again, representing the whole company of the redeemed as the church, the Bride of the Lamb: "To her was granted that she should be arrayed in white; for the linen is the righteousness of the saints."

In ancient Christian art others of these colors were given a definite signification. The Savior was usually painted in a red tunic and a blue mantle, expressive of heavenly love, truth and faithfulness. The Apostle John was robed in the same colors, but the tunic was blue and the mantle red. These colors were intended as symbols of special traits of character; blue of a heavenly disposition combined with fidelity—red, the fervor of divine love.

The use of the blue was common, and allusions to it are frequent. It was associated in the minds of the Israelites with the idea of heaven, and the supremacy of Jehovah. The wide spread blue of the sea, of which they knew no boundary—the overspreading blue of the heavens, suggesting the boundlessness of His dominions and the stability of His throne. This sapphire blue was the

covenant color where Jehovah revealed Himself as their God. When Moses and Aaron with the seventy elders of Israel ascended the mountain, invited to an interview with God, they saw the God of Israel; and there was under His feet as it were a paved work of a sapphire stone, as it were the body of heaven in clearness.-Ex. xxiv, 10. The sapphire was a gem of a beautiful blue, and this sapphire was but the footstool-while over and around Him was the azure blue of the boundless heavens. So, in subsequent times, there was opened to Ezekiel a vision of things in the heavens-and again the sapphire represents the heavenly glory. Here it is not, as in Exodus, a throne of transcendent blue under his feet, but a throne of sapphire on which Jehovah sits in exaltation. The blue robe of the high priest was an appropriate ground for the display of the gorgeous colors of the ephod and the resplendent gems of the breastplate, as the blue sky shows the ever varying hues of sunshine and cloud, symbol of the radiance and glory of heaven.

The purple is used in much the same way; for these two colors in their hues stand intimately connected, and in many things their symbolism may be considered the same. From remote antiquity it has been the symbol of exaltation and royalty, and was an appropriate color to adorn the palace of their king.

The red was not only a rich and costly color connected with royalty, but the blood red, or crimson, as the color in the Tabernacle seems evidently to have been, might be used as a striking symbol of a sacrificial death—of the blood, without which there was no approach to God—no remission of sin—the blood which the high priest sprinkled in the Holy of Holies. As the Savior took

the blood of grapes, symbol of the blood of atonement, and presenting the cup to His disciples said: "This is my blood shed for the remission of sins." The blood was the life, and thus symbolically the life was laid upon the altar.

But while the symbolism of particular colors may be in doubt, as a whole we may be sure of the existence of one general design. Israel had no King but Jehovah. The Tabernacle was erected for His dwelling place. It was the palace of their Sovereign, where He would enthrone Himself in glory. As such, aside from its especial religious use, two other objects were sought in its erection-one related especially to man, the other to God. Toward man, the design was to impress the people with the grandeur and glory of their Imperial King-to inspire reverence, homage, adoration. Toward God, it was, on the part of man, a noble purpose to honor their King. King of Kings and Lord of Lords, none should be more highly honored, or receive greater tribute than He. His palace and throne should be the richest and most stately they could erect. The beauty and costliness of the materials would be a reason why they should be selected, aside from any typical lessons they might separately suggest. The gold and silver and costly fabrics were not only the offerings of their devotion, but they became to them, in their united whole, a symbol of the transcendent glory of their peerless King. gold, silver and precious stones, as a type of luxury and abundance; the imperial colors of the embroidered curtains suggested continually the idea of royal majesty, authority and abundance, and may become to us a type of the glory and magnificence of the final dwelling place in the heavens.

These beautiful colors entered into all the adornments of the Tabernacle. They were worked into the great veil at the entrance of the court, into the hanging at the entrance of the holy place, into the veil of division that concealed the cherubim and ark, and into the curtains that festooned the walls of the interior—these, complemented by the yellow of the burnished gold, must have presented a spectacle of rare and impressive beauty.

As an additional reason for these prismatic adornments and gorgeous hues, we might also refer to their refining and elevating influence. God has set the stamp of beauty on all His works, and color is one of its essential elements. He has garnished the heavens, given fascinating brilliancy to the flowers, and gay plumage to the birds: these do all speak of Him, and stir the purer sentiments and loftier emotions of the soul.

"Beauty was lent to nature as a type Of heaven's unspeakable and holy joy."

His earthly sanctuary, like His great creation, should be a revelation of Himself. These colors were lamps of heaven—whose radiance spoke of pure and guiltless things, of transcendent glory yet to be revealed.

"Some souls lose all things but the love of beauty, And by that love they are redeemable."

CHAPTER XV.

THE OUTER VEIL-TABLE OF SHOW-BREAD.

The company passed through the court, by the great altar and brazen laver, and stood at the outer entrance of the Tabernacle. "And thou shalt make a hanging for the tent of blue and purple and scarlet and fine-twined linen, with needle-work."—Ex. xxvi, 36. This was masak, the hanging—the outer veil—distinguished from pa-ro-keth, the veil or inner separation before the Holy of Holies.

It was an elaborate piece of tapestry, fifteen feet square, of fine linen beautifully wrought with needlework. In the veils or hangings of the Tabernacle we find two kinds of work mentioned—needle-work and cunning work—the one had to be the work of the embroiderer and the other of the weaver. Some say this veil was the same texture and work as the inner one, but in this outer veil or hanging no mention is made of cherubim. This is probably why Josephus says there were wrought into it all kinds of figures and flowers, except figures of animals, cherubim being of animal forms.

This hanging was suspended by golden rings or hooks from the capitals of the five columns of gold-plated acacia wood. This was all the defense the Tabernacle had from any one disposed to enter; but it needed no great security, for the Levites were continually encamped about it; besides, as one has said, a curtain shall be, if God is

so pleased to make it, as strong a defense as bolts of brass or bars of iron.

Over this beautiful hanging Josephus tells us there was another veil of stout linen to protect it from the weather, and which on festive days was drawn back that the people might have a prospect of the beauty of the other.

"Here," said Jason, "Jehovah dwelt behind curtains; but though a movable tent, it was a type of a Father's house eternal in the heavens. Easily the curtain may be drawn aside; freely we may enter and walk among the golden symbols and study the wonderful revelations."

"The external covering," said one, "conceals the real glory and excellency. Look at this Tabernacle from without, and what does one see? Only a long, low, dark tent with its coarse covering of skins; nothing attractive to the eye; nothing to indicate the glory concealed within. So Christ and His church often appear to the worldly man—no beauty and comeliness to make them desirable. But when we are taught of the Spirit, and the eyes of the understanding are enlightened when we come to stand within the temple, all becomes luminous with the glory of heaven."

The company drew aside the veil and entered the holy place. They found themselves in a beautiful room thirty feet long, fifteen broad, and fifteen high. The walls rich with burnished gold and figures of cherubim, were ornamented with all the skill of the inspired workmen, while the blue, purple, and scarlet of the richly wrought curtains formed a gorgeous upper ceiling, draped in graceful festoons along the golden pillars. On the south side, a short distance from the entrance, stood the golden candelabrum with its sevenfold light, shedding its soft

radiance through all the place. Just opposite, on the north side, stood

The Table of Show-Bread.

A description of this is found in the twenty-fifth chapter of Exodus. It was made of the same incorruptible wood as the other parts of the Tabernacle and furniture It was two cubits in length, one in breadth, and one and a half high. The wood was all concealed by a plating of burnished gold. The gold made it the more precious, being indicative of firmness and durability, adding stability and glory to the wood.

This table was to be surmounted by a crown of gold, a sort of molding or ornament about the top, both for beauty and utility. The crown was put upon but four things connected with the sanctuary—upon this table, the golden altar, the ark of the covenant, and the head of Aaron, the high priest. A table, one Jewish writer says, is significant of riches and greatness. This was the table of the King of Kings, and must be embellished with the marks of royalty.

In addition to the crown, Moses was directed to make a border of a hand breadth round about the table, and a golden crown to the border. It is not easy to determine just how this border and additional crown was arranged, whether the dimensions of the table or its height, or both, were increased by it. We conclude there was first a golden crown put upon the top of the table proper to hold in place the loaves placed upon it, then there was a ledge or shelf, a hand breadth—three to four inches—enlarging the dimensions of the table, and this ledge was surmounted by another crown of gold. This attachment

might form a support for the golden vessels that accompanied the table.

As the table was to go with the people in their migragrations, golden rings were affixed to the four corners above the four feet over against the border, through which to pass golden-covered rods of acacia wood, by which it could be borne upon the shoulders of the Levites. These rods were taken out when the table was standing in the holy place, that they might not embarrass the priests in their ministrations.

Wickliffe's translation is quaint and curious, showing the changes that style and language have undergone since his time: "And thou schalt make a boord of the trees of sechym, havinge twei cubits in lengthe and a cubit in broodnesse. And thou schalt overgilde the boord with purest gold, and thou schalt make to it a goldun brynke foure fynggries high; and thou schalt make redi four golen coerclis, and thou schalt put thoo in foure corners of the same boord bi alle the feet."

Furniture of the Table.

Dishes, spoons, covers, and bowls, all of refined gold, were to be made for the service of this table. The exact form and use to which these were applied it is difficult to determine, nor is it essential. The word translated dishes occurs again only in Num. vii; in recounting the offerings of the princes on the completion of the Tabernacle. There it is translated chargers. They are silver vessels filled with fine flour for a meat-offering. Some think these dishes or chargers for the table were a kind of plate used for holding the bread when the priests removed it, and perhaps to lay the bread upon when placed upon the table.

Spoons were also among the offerings of the princes. Those on that occasion were made of ten shekels of gold, and filled with incense. One says they were small hollow vessels of gold, holding, as the Hebrew name indicates, about a handful. As incense was used in connection with the show-bread, we may conclude the spoons were connected with that part of the service. Some translations instead of spoons read censers.

There seems to be a still greater diversity of opinion as to the bowls and covers: "To cover withal" is translated in the margin, "To pour out withal," which has led to the idea they were connected with the libation or drink-offering, and this the Septuagint plainly indicates; but others see no occasion for drink-offerings in connection with the show-bread table. Some covering for the bread would seem to be necessary, while some Jewish writers make these last named articles props and supports for the bread, to hold the two piles or rows in place, and to separate between the loaves, to prevent their coming in contact and becoming moldy.

In Exodus, xxx, 9, the priests are forbidden to pour out any drink-offering on the golden altar. From which it seems it was customary to pour the drink-offering at the brazen altar. But this was when the individual Israelite made his offering, then he brought his drink-offering with the burnt-offering and the meat-offering, and all was offered at the brazen altar. But when all Israel offered in a corporate capacity, or the offering was by the whole congregation, as in the daily morning and evening sacrifices, the drink-offering was poured out in the holy place.—Num. xxviii, 7. The cups used in this offering might have been kept on this table.

This table is called the "pure table," because it was

overlaid with pure gold; was kept clean and bright, and was consecrated to a pure and holy use. Purity becomes all that relates to the house of God. As the vessels of the Lord are pure, so they should be pure that bear them or minister among them. So, too, when we come among the emblems of worship, and amid the holy associations of God's house, it should be with purity, prepared to worship in spirit and in truth.

The Sacred Bread.

"And thou shalt set upon the table show-bread before me always."—Ex. xxv, 30. This bread was to consist of twelve loaves each. Some arrange the six side by side, each one laid flat upon the tables; other put six piles, one upon the other, which was probably the real arrangement.

This bread was to be made of "fine flour," or flour from the finest of the wheat. In the bread, as in all things about the Tabernacle, the best was to be consecrated to God. Each cake was to contain two-tenths deals of flour, or two omers, a little over five quarts. An omer was a quantity each person was to gather of the manna for a day's supply; thus one of these loaves contained double this quantity, or sufficient to supply one man two days.

Some ask the size of these loaves. Dr. Gill quotes from an ancient Rabbi, who says: "The loaves were ten-hands-breadth long, five broad, and ten its horns; that is, its height." This is evidently absurd, as it would make a loaf thirty-five or forty inches across, and one such loaf would more than cover the surface of the whole table. The table within its first border was thirty-six by eighteen. Divide this into twelve squares, and you

have six inches by eight for each one; thus twelve loaves six by eight inches, leaving no space between them, would cover the entire surface of the table. If into a loaf of that size across you put five quarts of flour, its height would have been out of all reasonable proportion, not likely to have been made. You can have on the surface of the table two squares of eighteen inches each; and if the loaves had been large enough one each to fill one of these square, even then the thickness must have been such as to make a row or pile high enough to need supports when the table was carried.

These loaves are called show-bread; literally, face bread, or bread of faces, or the presence bread—bread always before the Lord—called in Num. iv, 7, the continual bread, because always standing in the sanctuary, as if continually before God. Though the bread was changed, as we shall see, from week to week, still it was considered as the same bread ever before the Lord. The table was to be always spread, not with dainty luxuries, but with substantial food; in God's house there is always bread. As the seven lamps were always shining, so the bread was always visible. Some see in this a type of Christ the living bread—the bread of God before the people.

Upon each row or pile of bread was set a golden cup, containing a quantity of pure frankincense. "And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering ever made by fire unto the Lord."—Lev. xxiv, 7.

In the meat-offering of meal mingled with oil (Lev. ii, 1) the priest took a handful of the flour and the oil, with all the frankincense, and burned it upon the altar. The part thus burned is said to be a memorial of the

whole: "An offering made by fire unto the Lord." A part was taken as a substitute or representative of the whole. The larger portion of the meal and the oil was given to the priest, yet the whole was considered as a burnt-offering. So it was also in the meat-offering of first fruits.—Lev. ii, 16. "And in the bread of the table, a small part," the memorial only was burned, and from this, though the bread was given to the priests, the whole was considered as an offering made by fire unto the Lord.—Lev. xxiv, 9.

A distinction is to be made between frankincense and incense. The incense was compounded from four fragrant gums; frankincense was a pure white gum of itself, and one of the four ingredients of the pure sweet incense.

On the burning of the frankincense, Bush very properly remarks: "As incense is a symbol of prayer, there may have been an intimation in this appointment that our spiritual food is to be received and sanctified with prayer. Indeed, when a good man sits down to his table, and invokes the Divine blessing upon his daily food, we seem to see the realized substance of the vessels of incense upon the Levitical loaves."

The Bread Renewed Weekly.

This bread was renewed every Sabbath morning. The old loaves, which had stood during the week, were removed, and fresh ones put in their places. Dr. Gill gives the following account of the order observed by the priests in this weekly exchange; this, of course, was in later times, probably, in the temple service: "Four priests went into the sanctuary, two bearing in their hands the new bread, and two the frankincense to be

placed upon it. Four of their priests went before to take away the old bread and the frankincense. They that carried in the bread stood on the north side, and they that carried out stood on the south side, and at the same time that the hands of one were taking away the old bread, the hands of the others were putting on the new; so that there was 'bread before the Lord continually.'" When the camp moved, and the table was borne by the Levites, the bread remained upon it.

The materials of this bread, like the oil for the golden lamps, was a voluntary contribution. The people were made to feel that, in all these provisions and arrangements of the sanctuary, they had a personal and individual interest. By its light they must be guided—by its food sustained. Voluntarily they must impart—voluntarily receive. They imparted their earthly and temporal things, they received in return the spiritual and eternal. It was bread "taken from the children of Israel by an everlasting covenant."—Lev. xxiv, 8. It was in accordance with the covenant they entered into with Jehovah, in which they were to be His people, and He was to be their God.

The Bread Eaten by the Priests.

This bread when removed was not to be wasted or applied to any common use. It was given to the priests, and by them only was it to be eaten. They were not allowed to take it to their homes, or share it with their families, as they did many other portions of the offerings. This bread, being "most holy unto the Lord," was to be kept within the sanctuary, and eaten only by those who ministered at the altar. It was holy unto the Lord, and its sanctity and dignity were preserved by keeping

it within the sanctuary, and making it the food of consecrated ones.

A singular violation of this law is recorded in the twenty-first chapter of 1st Samuel, in the case of David when he fled from Saul. Pressed for food he came to Ahimelech, the priest in charge of the sanctuary, who, having no common bread, allowed him and the young men with him to satisfy their hunger with the showbread. The Savior quotes this to justify His disciples against the accusation of the Pharisees that they had violated the Sabbath in plucking and eating the ears of corn on that day. "The Lord will have mercy, and not sacrifice." "The Sabbath was made for man, and not man for the Sabbath." The argument is, that the man is of more consequence than these ceremonial laws; and when the welfare or life of the man demanded it, even the majesty of the law must yield to his necessities.

When the Tabernacle was to be removed, specified directions are given for the ordering of the table.—Num. vii, 4. It was first to be covered with a cloth of blue; upon this the two rows of bread, with the dishes, spoons, bowls and frankincense were to be placed. Over these was spread a covering of a scarlet cloth, and the whole was protected by a covering of badger's skins; it was then borne by the staves upon the shoulders of the Levites.

Solomon made ten tables of show-bread for the temple, and among them this one of the Tabernacle no doubt continued to occupy an honorable place. In later times King Hezekiah, after a period of great religious declension, restored the worship of God, cleansed the temple, and the altar, the table of show-bread and its vessels. So, after having served the sanctuary through all the

long continuance of the Tabernacle, and then of the more magnificent temple, and all connected with it, when the Jews were led captive to Babylon, thousands of the smaller vessels, and basins of gold and silver, were taken to Babylon, and subsequently returned by Cyrus, but no mention is made of the table.

When the temple was rebuilt, seventy years after, its place was supplied by a substitute, and provision was made by Nehemiah for the show-bread. Some 250 years B. c., Ptolemy Philadelphus, as related by Josephus, greatly favored the Jews, and made costly presents for the service of God in the temple—among them a magnificent golden table for the show-bread. It was of the same size and general pattern as the one made for the Tabernacle, but much more costly, and of more elaborate workmanship. It was wrought with wreathen work of golden vines, inlaid with precious stones and gems, in various colors, and so worked as to resemble in color and form real fruits.—Antiq. xii, 2–9.

But even this precious and costly piece of workmanship could not escape the ruthless vandalism of the enemies of God. We learn from the book of Macabees that Antiochus Epiphanes, in his conquest of Jerusalem, about 75 B. C, profanely entered the holy place, took away the golden altar and the candlestick of light, and the table of show-bread, and the pouring vessels, and the vials, and the little mortars of gold, broke them in pieces, and took them, with the other treasures of the temple, to his own country.

But God's altars must not lie desolate and forsaken. Under the leadership of Judas Maccabeus the invaders were expelled, the temple cleansed, and the altar rebuilt. They made new holy vessels, and brought in again

the golden altar, and the candlestick, and the table of show-bread, and set the loaves upon the table. But at last the great temple fulfilled its mission, and again the ruin came, and now on the triumphal arch of Titus at Rome is sculptured in bas-relief a table of show-bread brought by that conqueror among his trophies from the final conquest of Jerusalem, as if God with that and the great candlestick carved by its side, upon the same arch, would preserve some memorial of the golden emblems of His sanctuary.

The Lessons of the Table.

"The table with its twelve loaves are before us; what," said I, "are its lessons to a reflecting Israelite?"

"Exactly what was intended," said Ben Achmed, "it seems difficult for us to know. Philo and Josephus both think the twelve loaves stood for the twelve months of the year; but they must have had a deeper significance than that. Maimonides, one of our most able expounders of the laws of Moses, frankly confesses his ignorance here, and says: 'As to what regards the table, and the bread to be placed upon it, I am hitherto ignorant both of the reasons of them and the objects to which they refer.' One lesson I think is plain; it taught the people the providential care of Jehovah. When in their murmurings they were ready to say, 'can God furnish a table in the wilderness?' here was a table continually spread to remind them of God's bounty. Every morning the manna lay upon the ground about them, and every man gathered his omer, but should the manna fail here stood the twelve loaves, answering to the twelve tribes of the nation, each of which contained a double omer, as if Jehovah was constantly saving, 'should the manna fail, I can send a double supply to all these tribes of Jacob. They were in a barren wilderness, surrounded by hostile nations, but by this table they were taught to say, as one of their subsequent monarchs said, 'thou preparest a table before me in the presence of mine enemies.' But it may have lessons to you to which my people are blinded."

"We have frequent occasion," said I, "to notice that the Tabernacle, with all its furniture and appointments as a whole, is a type of the real spiritual temple of God. Here are symbols not merely of earthly, but of divine and spiritual things. It is a book of Jehovah's lessons in the great things of man's spiritual being, his relations to his Maker and eternity. As we advance here in knowledge, we get deeper views of Jehovah's relations. We come to see beauty and significance where before all was mystery. As much as the devout Israelite could learn from these things, and no doubt he could learn many important lessons, with the New Testament in our hands, we step within the holy place, and stand beside the table with its burden of perpetual bread, and, lo! Messiah, the bread of life—the perpetual bread—the bread of God given for a perishing world, rises upon our wondering vision! Here was bread made from the finest of flour, emblematic of the purity and excellency of the Son of God; bread voluntarily contributed; freely He gave Himself for us; continual bread, He ever liveth, and ever giveth. As He was seen in the manna, so is He seen in the table—the bread of God given for the life of the world. 'He that eateth this bread shall live forever.'—Jn. vi, 56."

"Some think," said Jason, "because the loaves were ealled le-hem pa-nim, bread or faces or face bread, they

represented persons, and so make them symbols of the redeemed children of God; the candlestick representing them as shining, the bread there looking upon the face of God, and God looking upon them."

"Such an interpretation," said Elnathan, "is certainly a very abstruse and unnatural one. The bread is evidently so called, not because it symbolized human beings, but because it was bread to be looked upon—show-bread. There is nothing in the bread or its name to suggest in any way persons of any class or character. It was not redeemed ones intended to be symbolized, but the abundant provision made for them. It was not an abstruse parable concealing some mysterious lesson, but a significant symbol addressed to the eye."

The materials which composed the bread were the same as the bloodless or vegetable-offerings of the court. This bread was placed there, not only to be seen, but to be eaten—symbolizing the provision made for those who came into the house of God—the bread of life given for His children.

"This whole arrangement," said another, "was calculated both to exalt God and show His care for His people, and the honor of the people for their Sovereign. Their government was to be a theocracy; they were to have no king but God. They saw how the sovereigns of earth had their splendid palaces, with entrance courts and costly portals—their lights; their abundant supplies, and well-spread tables; their fragrant odors; their rooms of sanctity and seclusion; their thrones, attendants, and messengers—all expressive of courtly grandeur, all promotive of respect and reverence. Jehovah was Israel's mighty King, and He would show His subjects that He was not a whit behind any of earth, but

rather, in the grandeur of His state and the abundance and glory of His surroundings, excelled them all."

"The Tabernacle," continued Elnathan, "was not only God's palace, but it was a type of His great spiritual temple, in which was erected the invisible throne of His glory, into which His children might come, and where they have rights, privileges and blessings—a Father's house and what would a house be without a table? And what does a table, especially a spread table, signify? What but bread for the hungry-continued bread, an unfailing supply! The lesson is clear and expressive. As the Rabbi has said, here was a cake for every tribe, denoting the fullness of the supply. This Sovereign King makes no stinted provision for His household; 'they shall be abundantly satisfied with the fatness of His house.' Ps. xxxvi. Every name borne upon the breast of the high priest was remembered, and ample provision made. Such it seems to me are the great lessons of the table a home for God's people, and an abundant supply for their spiritual wants, and Christ the Bread of Life, the growing excellence of that abundance; the Bread of which a man may eat and live forever."

"In this view of it," said another, "we see something of the use of the cups for the libation, or drink-offering; the wine added to the significancy of the bread. Corn and wine expressed among the Hebrews the fullness of temporal wealth and blessing. Here the corn, the wine, and the oil are made symbols of the spiritual blessings that shall attend the spiritual Israel of God. The Lord hath made unto all nations a feast. In view of it the invitation has gone forth: "Wherefore do you spend your money for that which is not bread, and your labor for that which satisfieth not; hearken diligently unto Me,

and eat ye that which is good, and let your soul delight itself in fatness."

"A table," said the Rabbi, who seemed much interested in the conversation, "is a place of fellowship and friendly intercourse. It implies a common interest and common objects of pursuit and affection. The head and all the members of the family enjoy a common communion and common blessings. When will the nations become kindred, and gather at one table in the great sanctuary of Jehovah?"

"The feast of Messiah," said I, "will be for all nations—not alone for Abraham's seed, but for those born, not of flesh, or of blood, or of the will of man, but born from above. The boundaries of the temple shall be enlarged, the separating walls broken down, and the redeemed of all nations flow into it, becoming kindred by higher and holier ties than any mere earthly relationships can ever beget."

"I recollect," said another, "reading a lesson drawn from this for those who preach the gospel. As the bread was renewed every Sabbath morning, so the Christian minister should provide new bread every Sabbath day, gathered from his fresh studies in the word of God. Like the priest of old, he must put the prepared loaves upon the table, and bring no other food than that which God has appointed. He must not, dare not, change it. The burden of his proclamation must be the power of Him who was sent of the Father. If Christ, the Spirit and the Life, the true and living bread be wanting, the everlasting covenant is broken, the perpetual statute is annulled."

"Yes," said Elnathan, "and the Anointed One has still a table in His kingdom. It was a sorrowful night when with a few chosen disciples He sat down to the paschal feast, and, breaking the bread upon the table, He said, 'This is My body broken for you.' Blessed are they that eat at His table, who can still find bread in the kingdom of God.''

"This," said Jason, "was continual bread. It never became stale and worthless, but was perpetually renewed. So the living bread, of which this was the type, is always new. In the spiritual Tabernacle the table is always spread. How rich and free the bounty laid upon it! Let us rejoice that there is still a gospel table of show-bread in the kingdom of our God! A table spread with the bountiful provisions of Heaven, where all may come and eat. Blessed is he that shall eat bread in the kingdom of God!"

"One thing more," said I, "we must not forget that this bread was eaten only by the priests, and in the sanctuary. Messiah, as the bread of the spiritual sanctuary is eaten, can be eaten, only by the priests, and who are these? Not the ministers of the gospel only, as many erroneously suppose, nor yet has the priesthood been abolished. Every believer in Jesus, every true spiritually minded one, however humble his abilities, however lowly and secluded his station, is a real, anointed, consecrated priest of God

"Peter says, in speaking of believers—those who had accepted the Messiah as their atonement—'Ye are a chosen generation, a holy priesthood, to offer up spiritual sacrifices acceptable to God.' 1 Pet. ii, 5. And so the apostle John on Patmos saw in his vision the great company of the redeemed, and they sang a new song, saying of the Lamb: Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred and peo-

ple and nation, and hast made unto God kings and priests.' Rev. v, 9. Thus every believer in Christ; every true worshiper in the great spiritual sanctuary, combines in his own person the kingly and the priestly honors—is entitled to all the privileges of the house of God; to trim the golden lamps, to make them shine; to burn the incense on the golden altar; to feed upon the provisions of the golden table; to offer up spiritual sacrifices acceptable unto God. It is this that makes the prayers of the spiritual efficient with God; they are empowered to intercede before Him. Thus has Jehovah fulfilled to spiritual Israel what He promised to literal Israel, 'I will make you a nation of priests.' How exalted the honors! How high the dignity! How inestimable the privileges!"

CHAPTER XVI.

THE GOLDEN CANDLESTICK.

From the table of show-bread the company turned to the golden candlestick standing directly opposite, upon the south side of the Tabernacle. No provision was made for the admission of light to the sanctuary from without—no openings in the curtains, the boards, or the covering above. From the world without it borrowed nothing; its light was all from within. So with the church of God; the darkness of the world is around it, but within all is radiant with the light of heaven.

"And thou shalt make a candlestick of pure gold; of beaten work shall the candlestick be made; his shafts, and his branches, his bowls, and his knops, and his flowers shall be the same." Ex. xxv, 31. Targum of Onkelos: "Of pure ductile gold shalt thou make the candelabrum; its base and its shaft, its cups, apples and lilies, of the same shall they be."

Some think it improperly called candlestick; candles not then being used. Lamp-stand would be a more appropriate name, as it was to bear up the seven golden lamps.

This massive illuminator, with its wealth of ornament, its snuffers, trays, and other embellishments, was to consist of a talent of pure, unalloyed gold, about one hundred pounds avoirdupois of our weight, the value of which would be, in our coin, about \$57,000 (fifty-seven

thousand dollars), probably the most costly piece of furniture of the kind ever constructed.

This candlestick was the most elaborate of all the furniture of the holy place. It had one main central shaft, sometimes called by way of pre-eminence *The* candelstick, standing upon a heavy base of gold. From opposite sides of this main shaft there sprang out six branches, three upon one side, and three upon the other, curving upward to a common height with the main shaft that supported them.

"And in the candlestick," meaning the central shaft, "shall be four bowls—bowl, literally calyx—made like unto almonds with their knops." Ex. xxv, 34. Targum: "Shall be four cups, figurated with apples and lilies." Three of these bowls or cups were made directly under where the branches were attached, and the fourth under the lamp at the top. The six branches were also constructed with three bowls each of the same shape. These bowls were probably intended to catch and retain any oil that might drop from the lamps, or any dirt or soot that might fall in burning or trimming.

These bowls were to be shaped like almonds, and under each one was to be an ornament consisting of a knop and a flower—golden knobs. We may not be able to form any very accurate idea of these golden ornaments of fruits and flowers, but they were no doubt formed with an artistic beauty corresponding with the richness of the material and the magnificence of its surroundings.

Some think the central shaft was the highest, and that the arms rose to different heights, making an oval top. But this is not in accordance with the general opinion or the ideas of the Jewish rabbis. The branches were probably bent round in the form of a quarter circle, the tops ending in one plane, the lamps set into the flowers or cups upon the top.

Some think that certain numbers were intended to be symbolized in the design of the candlestick. Three was the ruling number of the branches, four of the stem, and seven of the whole. On the central shaft there were four of each kind of ornaments, and counting for each branch the one from which it sprang there were four to each of them. Josephus seems to carry out this order of numbers, and says all the ornaments were seventy; ten times seven. However this may be in regard to the smaller numbers, there is no doubt but the seven branches and the seven lamps they supported were chosen for the significance of the number. This number, besides its definite signification as a numeral, is used in the sacred scriptures to denote perfection. The choice of seven denoted the perfection of the light here instituted; emblematic of the true and perfect light that emanates from God, and typical of the true light that was afterward to shine forth so resplendently in Jesus Christ.

Some think the candlestick was made in pieces so as to be put together and taken apart for convenience in transportation. There is nothing in the ordering to indicate that such was the case. In its removal (Num. iv, 9), it, with all its utensils, were to be covered with a blue cloth; this was to be put into an envelope of badger's skins, and borne upon a bar. Nothing is said of taking it to pieces.

"The knops and the branches shall be the same; all of it one beaten work of pure gold." Ex. xxv, 36. On which Dr. Gill remarks: "Not made in parts, and soldered together, but the whole candlestick in all its parts and branches were to be beaten out of one piece of gold." But this would be a difficult, if not an impossible work. The word rendered beaten, we are told, means that which is solid or made hard and close by pressure or beating. The word seems to apply not so much to the manner of the work as to the material used—the mass from which it was made must be pure, solid, ductile gold. The branches might be made separately, and then so fastened together as really to become one. Thus the mercy-seat and cherubim became one; so the curtains coupled together by the loops became one Tabernacle.

Nor does the order necessarily imply that the several parts should be solid. They might, to increase the size and majestic appearance of this stately piece of furniture, be made hollow. They had skilled artisans who knew how such work could best be performed. When Aaron made the idolatrous calf, he first cast it in a mold, and then shaped it with a graving tool. Ex. xxxii, 4. It is reasonable to conclude this elaborate piece of work was made in a similar manner. In this many eminent biblical scholars agree. Thus, when finished, it was massive, beautiful, pure—it was solid gold—no base metal gilded -no inferior workmanship-no mere pretended excellence; so it is said it should be with all those who assume to be the light and guide of others. They should be internally what they assume to be externally—honest, pure—the outer man the reflection of the heaven-wrought purity within. Thus they become like Him who is the true light of the world.

Neither the height nor the dimensions of the whole, or any of the parts of this lamp-stand are mentioned. Some of the rabbis say it was five feet high and three feet across the arms; but this seems to be mere conjecture. Others say, to preserve the symmetry of the interior, it was, no doubt, made to harmonize with the other symbols of the holy place. The height of the candlestick would probably be about the same as the table of show-bread that stood over against it—two and one half feet high—eighteen inches lower than the altar of incense which occupies a central position farther within, and in front of the magnificent veil. Thus the symmetry of the whole would be harmonious. But while much might be due to symmetry, it seems as though such an arrangement would so dwarf the appearance of the candlestick as to rob it of the imposing appearance due to such a majestic piece of furniture.

Its position was on the south side of the holy place, at the left hand of the priest as he entered, and over against the table of show-bread. Light for the darkened and sustenance for the famished are on the right hand and on the left in the kingdom of God.

The direction in which it stood is not stated; whether the line of light was continuous north and south, or east and west. The natural position of the lights would seem to be parallel with the south wall, from the golden surface of which an unbroken line of light would be reflected upon the table with its reserve of perpetual bread. But Josephus places it differently. He says: "Over against the table, near the southern wall, was set a candlestick of cast gold, hollow within, of the weight of one hundred pounds. . . . It was made with its knops and its lilies and pomegranates and bowls (which ornaments amounted to seventy in all), by which means the shaft elevated itself on high from a single base and spread itself into as many branches as there are planets, including the sun among them. It terminated in seven heads, in one row, all standing parallel to one another. These branches carried seven lamps, one by one, in imitation of the number of the planets. These lamps looked to the east and to the south, the candlestick being situated obliquely.—Ant. iii, 6, 7.

There is something peculiar about the directions for arranging the lamps, and somewhat difficult to be understood. Ex. xxv, 37: "They shall light the lamps that they may give light over against it." Over against what? The Targum of Onkelos says: "And kindle its lights that they may shine toward its face." Targum of Palestine: "That they may shine over upon its face." Bellamy: "Cause the lamps to ascend, with the light over the passage of presence." In Num. viii, 2, where a similar direction is given: "Shall give light over against the candlestick." The Targum of Palestine on the same says: "When thou dost kindle the lamps upon the candelabrum the seven lamps shall be alight, three on the western side and three on the eastern side, and the seventh in the midst." This shows the lamps in a line east and west. The Douay follows the Latin Vulgate, and gives a paraphrase rather than a translation: "When thou shalt place the seven lamps, let the candlestick be set upon the south side. Give orders, therefore, that the lamps look over against the north toward the table of the loaves of proposition; over against that part shall they give light toward which the candlestick looketh."

These several renderings—and others might be given—will show the difficulty translators have had with this one direction about ordering the lamps. The last from the Vulgate and the Douay, which, as we have stated, is only a paraphrase, gives us probably the true meaning. Ancient lamps were made oblong, with the wicks protruding

from one end. These seven were set in line east and west, opposite the table of show-bread. The lamps, when set in their respective cups, were all turned away from the wall, with the lighted end toward the table of show-bread. Thus the lamps would all shine "from one face," or "with one face;" the candlestick would give light "over against itself;" the shadow of the lamps would all fall behind them and the lamp-stand, and the full force of the light be thrown toward the center of the room and toward the table, and what fell in the rear of the stand would be reflected from the golden wall behind it. It is a tradition of the Jews, that Aaron first lit the middle lamp with fire from the altar of burnt-offering, and then the other lamps from that.

The candlestick was provided with snuffers, trays, and suitable dishes to be used in trimming the lights and keeping them in proper order. These were all made of the finest gold; for, as one says, the meanest things in the house of God should be made to correspond with its richness and purity. Though they were but servants of the majestic lamps, they were honored instruments in increasing its brilliancy, so that the most humble one in the house of God may do something to aid in diffusing the light.

The Gil for the Lamps.

As this was the "pure candlestick," the oil for the lights was to be of the purest kind—oil of olives. The olive tree was conspicuous as a type of richness, fertility, and beauty. "Command the children of Israel that they bring unto thee pure oil olive, beaten, for the light to cause the lamps to burn continually." This was to be "beaten oil." The olives were first cleansed from twigs,

leaves, and all impurities, crushed and put in a bag or basket, and that which dripped out of itself was the pure oil for the light. Afterward they were ground and pressed, and an inferior oil obtained that might be used in the offerings, but not for the lights.

This oil was to be a voluntary contribution of the people. Though the common people were not usually allowed in the holy place, they were taught that they had an interest in all its unseen work. The rulers, as well as the common people, made contributions for the light. Ex. xxxv, 28. All, rich and poor, rulers and ruled, were made to feel that for them the sevenfold light was continually shining—that they all had a common interest in it. So of the church of God; for us its light has been kindled, and all have a common duty in sustaining it. If we have the means of imparting light—freely we have received, freely should we give. The church of God shines for all—high and low, the monarch and the subject, and all should alike bring their contributions into it. Neither minister nor people are authorized to set up new lights; they are to minister to the light God has kindled, and always keep it shining.

It seems the lamps were first lighted and tended by Aaron, but soon after his consecration he was assisted by others. So also a thing is said to be done by Aaron, when it was only done under his direction or supervision. So Aaron afterward came to be a kind of common name for all, or any one engaged in the service.

Continual Light.

The oil was to be furnished to "cause the lamps to burn continually." While all admit they burned through the night, some have questioned whether they burned through the day. The tenure of scripture seems evidently to imply that they did. It was to be a perpetual light. It was ordered from "even unto morning before the Lord;" this we understand to mean not only during the night, but the whole day—as in Genesis the evening and the morning were one day. The light of day was excluded from the sanctuary, and there was no need of artificial light by day as well as by night to enable the priest to perform the service. The house of God is at no time to be left in darkness.

Of the golden altar it was said: "Aaron shall burn thereon sweet incense every morning; when he dresseth the lamps he shall burn sweet incense upon it; and when he lighteth the lamps at even he shall burn incense upon it."—Ex. xxx, 7. From this we learn the order of the work. When the priest went in to burn the morning incense, he trimmed and dressed the lamps, supplied oil and wicks, if necessary, and relighted those that had gone out, as some of them would be likely to do, and thus prepared them for the day. In the evening he did the same, and made them ready for the night, and thus they were made "to burn always."

It is well to note the unity of this light. The illumination, though proceeding from seven lamps, was one light. The Hebrew constantly uses the singular number. The lamps sent forth, not their light, but light; the oil was for the light to cause the lamp to burn always. The united whole was the lamp of God, as in 2d Samuel, iii, 3: "Ere the lamp of God went out in the sanctuary." God is one, His light is one—always the same. Messiah says of his disciples: "Ye are the light of the world." If all borrow from Christ the one light, there will be unity. The light kindled within them should be

like the light of the golden lamp—it should be one and always burning. We have seen how the lamp of the holy place burned night and day; so we are told that, even at the present time, it is a custom among the Jews to keep a lamp continually burning in their synagogues, before the ark, or in some conspicuous place, in commemoration of the perpetual light which formerly burned in their temple.—Customs and Ceremonies of the Jews.

The History of the Candlestick.

"I have not only felt a deep interest," said Elnathan, "in studying the moral lessons of these holy vessels of the sanctuary, but in following their history. For some 450 years this Tabernacle continued to be the center of Hebrew worship. The tribes gathered in company to Shiloh; the golden lights continued to burn, and the fragrant incense to ascend. The first great change was from the frail curtains of the Tent to the more enduring temple on the mount of the Lord. We might suppose the candlestick would be given an honored place in the more costly structure; but no mention is made of it. The ark of the testimony was preserved with great care, and we might reasonably conclude the golden altar, the table and candlestick would not be forgotten or uncared for. In this temple of Solomon ten golden candlesticks, to correspond to the greater magnificence of the place were set, five on the right hand and five on the left of the oracle, and we have only the traditions of the Rabbins that this one was honored by standing in the midst. '

"For many years the magnificent temple at Jerusalem was the glory of the nation and the wonder of the world. The lamps of God continued to burn, and the fragrant incense to fill the holy place. Then came the Chaldean

conquerors; Jerusalem was trodden down; the temple burned with fire, and the golden furniture, with the costly candlesticks, transferred to the idolatrous temples of Babylon.

"The seventy weary years of the captivity at last were ended; Jerusalem was rebuilt, and a new temple crowned the summit of Moriah. But among the golden spoils returned from the plunder of the captivity, no mention is made of the golden candlesticks. This second temple, like the Tabernacle in the desert, appears to have had but one, the size and weight of which are unrecorded. Whether this was the one that continued to shed the hallowed light in the enlarged temple of Herod we do not know.

"But all these gorgeous symbols, and all this imposing temple service, were but shadows of better things to come. Altars, oblations, holy place, and all its ministrations, were to end in Him who was to come—the Prince of Peace, the Messiah of Israel, the Redeemer of the world! The true light was revealed from heaven; the eternal sacrifice was laid upon the altar; the veil of the temple was rent; its mission ended. Again the conquering legions came, and when they plundered and burned the great temple they still found a golden candlestick to grace the pageant of an exultant conqueror. On the triumphal arch of Titus at Rome a memorial of it may still be seen.

"What finally became of this relic of a vanishing dispensation no one can tell. The last known of it was that it was deposited with other trophies in the museum of the great Temple of Peace at Rome. Whether it was destroyed when that museum was burned, A. D. 190, or was lost in the Tiber while it was being removed, as some assert, or whether, as others tell us, it fell into the hands of the vandal conquerors of the imperial city, A. D. 455, and was afterward sent to Carthage and thence to Constantinople, and finally returned to Jerusalem, where it was lost in the Saracen conquest, are little more than matters of conjecture. But even if it could be shown what became of this one taken by Titus there is no historic connection between it and this one we are now contemplating and in the light of which we are now learning these wonderful lessons of God.

"The gold candlestick—type of the true light Jehovah would kindle among men—continued as long as God had use for it. When Jesus, Messiah, came to His temple and said, "I am the light of the world," the lamps in the holy place burned dim and faded away. The seven strong arms of massive gold, with their sevenfold radiance, drooped before the omnipotent arm of Him who held aloft the blazing torch of life—a light to lighten the Gentiles and the glory of Israel!"

"What beautiful lessons," exclaimed Jason, "the sanctuary of God reveals! Messiah is the golden candlestick; He bears up all the branches. The oil feeding the flame of every lamp is the Holy Spirit of God. Blessed Savior, as the lamps were filled with the consecrated oil, so may our hearts be filled with the burning influences

of the Spirit of God!"

"The branches," said another, "were all made alike; so Christians, the light of the world, should all bear the same divine stamp—begotten of the same Father; born into the same family; heirs of the same glory; all should emit the same light; speak the same thing. The lamps were one light: 'Father, may they be one in us,' was the

prayer of the Savior. As the hand of Bezaleel molded the divine pattern, so may we be molded into the perfect image of the divine likeness; so shall we shine as lights in the world—we shall give light over against the sanctuary revealing its beauties."

CHAPTER XVII.

Conversation on the Golden Candlestick—Continued.

As the company conversed of the golden symbol they seemed to stand in the very radiance of its resplendent light. Their souls were aglow with a heavenly inspiration, while still new lessons were revealed to their inquiring minds.

"What became of the candlestick is of but little consequence," said one, "compared to the great truths it typified and the results of its teachings. The gold has become dim, and the glory of the workmanship has perished, but the candle of the Lord still shines, and we may come and stand in the glory of its light purer and more blessed than any the pure oil of Israel ever kindled."

"Some of our people," said the Rabbi, "make the light of the candelabrum an emblem of the light of the Pentateuch. Many parts of it require a careful explanation, and those whose high mission it is to expound it must be careful that the oil is prepared for the light, 'pure and beaten;' the law of the Lord is perfect, enlightening the soul. As the pure olive oil caused the lamp to burn with brilliancy, so the blessed law is the oil that burns in our lamps that the light may be clear and effulgent; when this truth is adulterated, or the meaning perverted, the light becomes dim."

"The same," said I, "may well apply to all the ministers and teachers of God's holy truth; they must try to trim, not dim, the holy light. They should be careful,

by study, by meditation, and prayer, to bring beaten oil into the sanctuary that the people may stand in the light of God."

"The people," continued Achmed, "were to prepare a sanctuary that Jehovah might dwell among them. Where now shall we prepare Him a habitation? I love to think of the heart as a sanctuary for the inner dwelling of the Living One. Then the law will become perpetual light; so our midrash teaches: 'The Lord has said let my candle be in thy hand and thy candle in my hand.' The law is the candle of the Lord; for it is said the commandment is a lamp and the law is light. When a man fulfills a commandment it is as if he lit a candle before the Lord. So, too, as from one lamp a thousand others may be lighted, and its brilliancy not diminished, so from a lamp of the Lord millions upon millions may be enlightened and its flame be still the same."

"Let us remember," said Elnathan, "that the candlestick had trays and snuffers, but no extinguishers. Let us keep them trimmed and bright, but never put them out. Only by the lamp could the beauties of the sanctuary be seen and known; only by the lamp of the Lord can we know and understand the glory and excellency of the spiritual kingdom. The daily sacrifices represented the perpetual efficacy of Christ's atonement; the burning of incense, morning and evening, typifies His continual intercession; the ordering of the lamps the illuminations of His holy spirit."

"What wonderful lessons," said Jason, "are here. Light and life are inseparably connected. God is light, and in Him is no darkness at all. Well did the apostle John say: 'In Him was life, and the life was the light of men.' Messiah said: 'I am come a light into the

world that men might not walk in darkness but have the light of life.' Without the sevenfold light, the beauty and glory of the sanctuary would all have been concealed; without Him the glory of the richer spiritual temple would never have been revealed. Messiah is the Golden Candlestick! He walks among the churches; He bears up all the branches; by Him we shine as lights in the world. My soul doth magnify the Lord! Like John in his vision I see seven lamps of fire, symbols of the sevenfold spirit of God, and my soul is filled with the glory of His presence!"

"From this sevenfold light of the sanctuary," said I, "some of the beautiful and instructive figures of the New Testament are drawn. John on Patmos had a vision of the throne of God in heaven. Before the throne he saw burning seven lamps of fire which are the seven spirits of God. Rev. iv, 5. At another time he saw seven golden candlesticks, and in the midst of the candlesticks one like unto the Son of Man. The church in Ephesus, accused of having left her first love, is exhorted to repent 'or I will come unto thee quickly and remove thy candlestick out of its place unless thou repent.' Rev. ii, 5. We can here understand the force of this figure; what would the sanctuary be but a place of darkness if the light were withdrawn?"

"Another lesson impresses me," said Elnathan. "This is called the pure candlestick. It was made of pure gold; it was kept pure and bright by the continued attentions of the priests; it was supplied with pure oil, contributed from the purest motives. So it seems to be that all that pertains to the spiritual man, and to the spiritual sanctuary of God, should ever bear the stamp of immaculate purity."

"Impressive lesson, indeed," said another. "God's children should shine as lights in the world; not from any unworthy or selfish motive; not from ambition or vain glory; nor yet from self-righteousness. The flame should be sustained—the deed prompted—by the pure oil of divine love; not beaten or pressed by the wheel of adversity, by the hard hand of affliction, or the judgment of God. All should be the spontaneous offering of an humble, penitent, yet grateful and adoring heart."

During all this time Ben Achmed had said little, but had listened with earnest attention. He stood for a time as if absorbed in deep thought; then said: "In the morning of creation God said 'let there be light,' and it was light, for God was there. When darkness was on Mizraim, Jehovah said, 'let there be light in the dwellings of Israel,' and it was light, for God was there. When the curtains closed around this Tabernacle and the light of the sun was shut out, there was light in the sanctuary, for God was there. Jehovah is light. The Tabernacle and the temple are in ruins; where now is the light of the seven golden branches? Must man wander in darkness?"

"Why," said Jason, "are thine eyes holden? How beautiful the lessons of the golden light! God is still in the world, and men need not walk in darkness. That seven-branched candlestick is Messiah. The glory of the temple is faded; the light now shines in the face of God's Anointed One. Did that Anointed One not speak truth when He said to thy people, 'I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life?'"

"Often," said Elnathan, "have I read with deep and

wondering interest the prophetic declarations of the Psalms and the Prophets of the coming of the True Light—the glory of the world. David was sure his throne would be established forever. How Isaiah penetrated the coming centuries in visions of the glory to be revealed; when the people that walked in darkness should see great light; when even upon those that walked in the shadow of death light should shine. Is. ix, 2. This mighty seer of God foresaw the blazing glory that should burst on Zion; when 'Gentiles should come to her light and kings to the rising brightness.' Why is it that in these ecstatic visions the Gentiles are so often spoken of as inheritors with Israel of the coming glory that should burst the boundaries of seas and nations; fill the valleys, and kindle upon the mountain tops of the universal world?"

Achmed replied: "David was the Messianic king; Isaiah the Messianic prophet. They did not speak in vain. David saw a coming One to perpetuate his throne and power; Isaiah saw One to extend the glory of the kingdom."

"Yes," was the answer, "David's expectations have not been in vain. One has been exalted to His throne who is above all others, not because He is David's son, but David's Lord. Millions to-day rejoice in His light who had else walked in darkness. And for what did Moses look? Did he not expect that this wonderful revelation of law, of altars and bleeding victims, was to culminate in something higher, better, more glorious? 'A prophet,' he says, 'shall the Lord your God raise up unto you like unto me; Him shall ye hear in all things.'"

"Mosheh," said Ben Achmed, "was a great Rabbi in Israel."

"But Messiah," said I, "was a greater."

"Rabbi Mosheh led the people out of Egypt."

"Yes, but Rabbi Joshua led them into the promised land. Moses laid the foundation, but our Joshua leads us to a richer and more enduring inheritance. 'So,' He says, 'had ye believed Moses ye would have believed me, for he wrote of me.' So when He met His disciples after the resurrection, He upbraided them for their unbelief; and, beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself.—Luke xxiv, 27. We honor Moses, the law, and the prophets, but we honor Him more of whom they spake; who is the end of the law, and in whom it is fulfilled. We do not despise thy people; we would not speak unkindly of them; we are too deeply in their debt. Mosaism is the mine from which came the jewels of our Christian faith; the soil in which the tree of our holy religion has its roots; the channel through which our dearest hopes and choicest blessings have reached us."

"And yet, alas!" said Ben Achmed, "how my people have been scattered; made a by-word and reproach; spurned by the nations; trampled and robbed! Yet I believe Jehovah is still their God. What a history they claim. Strangely called, strangely kept! Wars have not crushed them; the great ocean of humanity has not engulfed them. They have had a glorious mission. To them Jehovah's revelations have been intrusted. We stood at this Mount Sinai a nation in holy covenant with its God. Is our mission among the nations ended?"

"I would not," said Elnathan, "say aught against thy people; dim the luster of their glory, or crush their cherished hopes. Could I speak for the whole world I

would acknowledge the debt we owe thy race. They have done what no other nation could do—they have given us the Messiah. Christ was a Jew; His apostles were Jews; all His early disciples were Jews; Paul was a Jew; and Jews were the primal messengers that planted the faith in Asia, in Europe, in Africa; that carried it over the world.

"The scriptures of the Old Testament was the great text-book from which they always preached. On that Paul rested his faith; Hebrew of the Hebrews, he clung to the faith and hope of his fathers. The scriptures were opened to him; he saw the wonderful fulfillment of the Messianic prophecies. He went boldly into the synagogues to his brethren and proudly declared his message. He planted himself firmly upon the foundation of the law and the prophets and reasoned out of the scriptures that Jesus was the Messiah, saying none other things than those which the prophets and Moses did say should come; that Christ should suffer; that He should be the first to rise from the dead and show light unto the people and the Gentiles.—Acts, xxvi.

"The New Testament is built upon the Old; the foundation is the Apostles and the Prophets, Messiah the corner-stone of all. Thy people to-day are but a remnant; a few millions at most, while the tree of the promised One, that found root and nourishment in the soil of Mosaism, is spreading its branches over all the world. Whole nations sit in its shade, and hundreds of millions rejoice in its hopes who, but for Israel's God and Abraham's seed and Messiah's brighter light, had to-day been in darkness. Thy people have been nursing fathers and nursing mothers, but the children have become a numerous seed. Why should thy people be jealous?

Why should we not all rather rejoice that God has made Israel a blessing to the nations according to the promises to the fathers?"

"Wisely spoken," said Jason; "these things do all end in Messiah. He is the golden candlestick; the light of the sanctuary; the light of the world-Messiah of the nations. Without the sevenfold light the beauty of the sanctuary would have been all concealed; the holy bread, the altar of incense, the way into the holy of holiestype of heaven-would have been shrouded in darkness. The light of Messiah kindles upon them with a radiance all heavenly. We see the way; we are led to the golden altar, to offer the acceptable incense; we come to the mercy-seat and stand under the outstretched wings of the cherubim. No! Jehovah has not left the world in darkness Faded are the curtains of the Tabernacle; crumbled the stones of the great temple; sacrilegious hands bore away this golden symbol from the sanctuary, but over God's holy altars in His great spiritual temple the light still shines; see it like the sun ascending to the zenith of its glory. Come, stand in its radiance."

During all this conversation Achmed seemed absorbed in deep thought. Occasionally his countenance betrayed the intense emotions of his heart. He had long struggled under the pressure of doubt and anxiety that, like a heavy burden, had rested upon his soul. He had covered from his companions the real workings of his mind; they had caught only glimpses of the questionings that disturbed him. He was an honest and an urgent seeker after the truth. The Messiah! Who is He? Where shall I find Him? The climax of his struggle seemed to have come, and his yearning heart was crying out for light. He had ventured into untried paths; paths where

many had walked and found peace, but paths all new to him, and from which the prejudices of his early teachings and life-long associations held him back. Though he was a learned rabbi, in many things he felt he was still a novice. The Tabernacle, the temple, the ceremonials of their worship; atonement, reconciliation, pardon-had he yet comprehended the full import of these strange revelations? Mosaism seemed to stand before him like an unfinished structure, needing the hand of some skillful architect to round it into symmetry and beauty. In these walks into the sanctuary he had been taking advanced lessons in the school of God. A deeper and broader significancy in these golden symbols was opening before him, and he began to wonder at the narrowness of his former views and interpretations. Though a rabbi in Israel, his eyes had been blinded to the deep significance of these revelations; the grand, broad mission of his people. He began to see that in these things Jehovah was teaching, not a nation only, but the nationsnot Israel alone, but the whole world. The Messiah! for what was He to come? What His mission but to break down the barriers, proclaim these great universal truths in all their broad significance—to hold aloft the golden candlestick for the one great spiritual sanctuary of God, and show the nations light!

He stepped forward as if approaching some visible object: "Let me," said he, "stand in the light of the golden candelabrum." For a few moments he seemed absorbed in deep thought. He closed his eyes and, apparently lost to all about him, burst forth in earnest, impassioned prayer.

Prayer of Ben Achmed by the Golden Candlestick.

To Thee, O Author of light, I come! Open Thy heavens to the voice of Thy servant, who cries unto Thee for divine illumination. The sun, the moon, and all the shining hosts of heaven, are marshaled at Thy will, and Thou hast hung them in the heavens to spread Thy revealing wonders through all the universe. As sparks from the flame, so worlds come from Thy hand. I look up to the magnificence of Thy heavens! A million flaming torches burn before Thy throne. Shall man discover the wonders of Thine outward creation, and his soul wander in darkness? Why was this sevenfold light kindled in Thy holy sanctuary? Why the illumination of the Shekinah upon the wings of the Kerubae? O Jehovah! everlasting! here Thou didst shine in the midst of Thy holy places. Hast Thou no light for those who wander in darkness? Holy and everlasting one! Light of all lights! I seek the divine illumination—the light of life, the light of Thy salvation, the light that shines in the face of the Messiah of the nations. Make the mountains of my unbelief melt away like Hermon's snows beneath Thy sun. Scatter the clouds of my doubt as these valleys are cleared of the morning mists when the king of the day kindles in glory upon them.

O Thou, whose blessings dropped upon this barren desert! here Thou didst go before the face of thy people, and even this Mount Sinai was ablaze with the glory of Thy presence. Has Jehovah forgotten to be gracious! Does He love His children less? Hast Thou withdrawn Thyself and put out the light of the sanctuary? Art Thou not still the Fountain of Life? hast Thou not light

for darkened ones? Thou changest not. Thou art still Elohim the Almighty. Thy name is still E-he-yeh asher E-he-yeh—I Am that I Am. As on this mount of the fiery law Thou didst discover Thyself to Thy servant Mosheh, when Thou didst make Thy Shekinah pass before His face, proclaiming the Lord God gracious and merciful—abounding to exercise compassion and truth—keeping mercy and bounty for thousands—absolving and remitting guilt, passing by rebellions, and covering sins—so be Thou still: and grant unto Thy servant, who puts his mouth in the dust, the revelation of Thy light in the glory of the promised One.

In waiting I have waited; in looking I have looked. In the midst of these mountains of God, within the curtains of Thy holy Tabernacle, by the altars where Thou didst kindle the sacred fire, beneath the branches of this sevenfold symbol, I have inquired after Thee. O Jehovah God! show Thyself and give me light. Thou didst curse the earth for man's sin; Thou wilt bless it for Meshiah's righteousness. Where briars grew the rose shall bloom; where thorns sprang up the olive and the fig shall yield their fatness; where was darkness Thou canst make man to see the glory to be revealed. O Jehovah, merciful! where is the promised One-the desire of nations, the hope of the world? Why this Tabernacle taken away, Thy holy temple in ruins? Thy covenant people scattered? Where burns the golden lamp? From whence the guiding light? Does Jehovah yet tabernacle among men? Has the boundaries of His habitation been enlarged? The stretching out of the wings of the Kerubae measured the world!

O Lord God of Abraham, Isaac and Jacob, hear me! Satisfy the yearnings of my soul after Thy truth. The lightnings are Thy ministers, Thine angels flames of fire. Thou canst still visit; Thou hast not forgotten to be gracious. O Jehovah! lay Thine hand upon me; not like the burning fire, but like the healing balm. What can I say? What can I do? Open mine eyes, show me Thy light! With the tongue of my soul I cry unto Thee. Like Thy servant Mosheh, I bow myself to the earth—I roll myself on Thee and wait thy revelations."

As Achmed continued his importunate supplications he had fallen upon his knees, buried his face in his hands and laid them in the dust. His voice was tremulous; his strong frame betrayed the deep emotions that moved his inmost soul. For a few moments he was silent. . . .

The crisis was over. The vehemence of his manner passed away. It was the culmination of his long soul struggles—of years of anxious thought and of inquiry, of hope and fear, of darkness and doubt—a holy calm succeeded. . . .

Again he stood upright; for a few seconds no one spake. As with the man Moses, in the struggle of his decision in the court of Pharaoh, faith had triumphed—the light of the golden candelabrum of Jehovah's spiritual sanctuary had east its light into his inmost soul. His eyes, always bright, kindled with an unusual glow, and his face was radiant as with heavenly luster, reminding one of Moses when he came down from his long and intimate communion with God upon the mount.

Our eyes met. In our long and carnest talks we had come to love each other as fellow-seekers after the truth, but now there was a flash of recognition souls kindred in spiritual fellowship only know how to interpret. We rushed into each others arms, and the strong man wept.

He was first to speak.

"I see it! I see it! O how I have been blinded! The light of the sevenfold lamp of the sanctuary has not been in vain. Its rays do go through all my soul. Blessed be the Lord God of Israel, whose light was on the face of Mosheh; thrice blessed for the brighter light that kindles on the crown of King Meshiah. I saw the moon and walked in her silvery light; the great sun arises in splendor, and his golden light fills all my soul. The glory of Jehovah has passed before me, and Meshiah stands revealed in all the brightness of His divine manifestations, and all the glory and magnitude of His divine mission. I see Him brighter than the burnished gold of table, ark, and altar. I recognize His form and Son given—the Child born, the Memra, the Everlasting Word, the Light of the world! His voice comes down to me through the centuries of the past; I hear Him in the utterances of the prophets; I see Him in the teachings of all these symbols; I see the true blood of atonement in all these oblations.

"The glad tidings! The glad tidings of great joy! Hear it ye anxious burdened ones and be astonished! It is the voice of the promised One; it is Bathkol whispering from Zion, announcing the freedom from bondage—the world's redemption! I will declare the glad tidings!

"It is the voice of salvation proclaiming the welcome of Jehovah to the feast of the nations. It is the rising of the sun of righteousness; the coming of the expected light; it is the voice of David's Son and David's Lord proclaiming salvation for the people. I will declare the glad tidings!

"O Jehovah, who is a God like unto Thee? Thou art performing Thy truth unto Jacob, Thy promise unto Abraham, and in his seed thou art blessing the nations. Thou art my Father; I am with Thee and with the Son of Thy covenant. Thou hast brought me out of the land of weeping into the valley of the eucharist, and to the mountain of hallelujahs!"*

^{*} See hallelujah chorus of the Jews.

CHAPTER XVIII.

ACHMED'S EXPERIENCE.

Ben Achmed was now prepared to enter with heartfelt zeal into all our studies of the Mosaic symbols. New light had dawned upon him, all the apartments and appointments of the sanctuary were luminous with new and unexpected revelations. He had won our esteem by his kind and affable deportment; his large and magnanimous heart; his childlike frankness, sincerity, and humility; the ardor and purity of his devotion. Now he seemed bound to us by new and warmer ties. We were kindred by the fellowship of the spirit. We experienced the truth of the inspired apostle: "If we walk in the light we have fellowship one with another."

The company had separated for a morning ramble. I entered with Achmed the garden of the convent, and we seated ourselves in the shade of a cluster of pomegranates just now richly laden with their gay scarlet blossoms. The luxuriant verdure of the inclosure presented a striking contrast to the sterile mountain slope that arose in grandeur high above us. To the quick imagination of the Rabbi the scene was suggestive.

"The tree of life," said he, "grew in the midst of the paradise of God. When Jehovah, blessed be His name, expelled man for his disobedience, He did not destroy the garden or the tree. While justice held the unsheathed sword the angel of Jehovah with the cherubim and the mercy-seat lingered at the gate. O how I have longed

to come back to the beautiful garden and pluck the fruit of the tree of life!"

"God," said I, "has not abandoned those He made in His own image. It is Messiah's mission to restore all things."

"Yes, Jehovah, blessed be His name, is merciful. The Kerubae spread their wings of love over the law, and justice buries his sword in the blood of atonement. Meshiah comes a merciful high priest, not to be ministered unto, but to give His life a ransom for many."

"The blood of atonement," said I, "was to thy fathers the blood of reconciliation. What efficacy in that blood only as it foreshadowed something richer, more efficacious to come? In our musings in the Tabernacle we have caught more than glimpses of the Great Restorer. His arms of mercy doth encompass us all. We, who sometimes were far off, and ye, children of the covenant, who were nigh, are all made one. In the blessings and hope of redemption Messiah becomes our peace; breaks down the wall of separation; abolishes the enmity contained in commands and ordinances; makes of the twain one new man, so making peace. We all do become fellow citizens with the saints, and members of the household of God. Patriarchs and prophets of the old, and apostles and ministers of the new, are all built upon the same foundation; do all become one great spiritual temple of Jehovah; pillars bound together by the golden bars of love, set upright in the incorruptible foundation, whom all the building fitly framed together, groweth into an holy temple in the Lord."-Eph. ii.

"Yes, the Restorer is here," said Ben Achmed, "the gates of the garden stand open; the tree of life bends with its blessed fruits; the river of God flows through

the earth. How rich and full and free the blessings. You sun shines upon us from the heavens as if made for us alone, but for millions over the great world He has equal blessings. How wonderful is redemption! The great work of Jehovah the theme and glory of His revelation! Adam was not left without hope, nor Abraham to perish in the idolatry of the nations, nor Mosheh to die in the idolatry of Egypt. The altar, the cherubim, the Shekinah do help us back to Eden, to communion with Jehovah. The more I see and feel, the more I wonder and adore!"

"Jehovah," said I, "hath blessed thee and led thee to the waters of quietness and the pastures of refreshment."

"Jehovah, blessed be His name, hath taken me by the hand. A son of Ishmael came to me this morning and offered me some beautiful gems he had found among the rocks. They were of no use to me; my soul was lifted above all perishable treasures. In the lone places of these mountains I have sought, and the revelations of Jehovah have been to me more precious than all the gems that blazed in the breast-plate of Aaron."

"God, our great Father," said I, "enshrines not himself in curtained tents or marble domes; the true worshipers may find Him every-where."

"Yes, but how careless our search, and how slow in coming. When He led my people from yonder land of Mizraee, their murmurings and unbelief kept them in the wilderness, and they wandered in long and desolate paths."

"Yes, and just as the prize was within their grasp they distrusted the power and promise of God, and they had thirty-eight years of wandering and toil before they were

back to Kedesh again. How often our unbelief hinders the possession of the promised blessing."

"Alas!" responded Achmed, "what a wanderer I have been! But let me speak to you of the guiding hand."

Achmed's Story.

"From childhood I took a deep interest in all that related to the revelations of Jehovah—the creation of man -redemption-the sublime doctrine of immortality. I was early absorbed in the study of religious truth. My youth was spent in the schools of the Rabbis. Thus I grew up to manhood. I was learned in the scriptures, the Targums, the Talmud. I applied myself diligently to the study and works of the law. No pharisee of old was more punctilious in his religious observances than I. Nor was it a mere formality. I can call Jehovah to witness the sincerity of my heart. I thought the tree of life grew in Sinai, and diligently I sought to pluck its fruits. The morning found me arrayed in the zizith; I took the fringes in my hands, and the Searcher of Hearts knows the earnestness and sincerity of my prayers. Num. xv, 37. The muzuzah was affixed to my door posts, and the tephillin was on my arm and on my forehead. I observed the feasts and fasts, and kept the holy days. Yom-kippur-the great day of atonement-was to me the day of all the year. I entered into its observance with a zeal born only of a desire for the pardon of sin, and acceptance of Jehovah. From the time three stars were born of the darkness* till the night again revealed them, no food passed my lips, no fire was kindled in my

*The Jews commenced their day of atonement in the early evening as soon as the three stars appeared.

dwelling, and no servile work performed. Barefoot and in silence I confessed and humbled myself before God."

"And did you find in this no peace?"

"I can not say I found no satisfaction, or spiritual enjoyment: I found much. Jehovah God often seemed very near me, and my soul was drawn out unto Him. Still there was a seeming distance for which I could not account; a veil that obscured the brightness of His glory. Even in the consciousness of duty sincerely performed; in my strongest faith that God was my Father and my Friend, there was a want unsatisfied; a longing for a fullness of rest and peace my soul failed to find. I devoted myself more constantly and diligently to religious duties; the synagogue was my home. I applied myself to the instruction of my people, and to a deeper study of the law. And yet there was a disquiet and unrest for which I could not account. I could ever see at a distance the obscure glimmerings of great clouds of truth I could not comprehend. I looked upon them as the astronomer looks upon the great mass of nebula; I needed some mighty telescope to aid my vision, and resolve them into worlds of truth, beauty and utility. As the growing plant pulls toward the light, so did my soul reach out toward God. lead me to the streams of salvation and the lodgments of peace and rest?

"I applied myself still more diligently to the study of the word of God. The Thora was constantly in my hand, and bound to my heart. I searched the prophecies; read and re-read, and asked wisdom and guidance from the great Father of Lights. These allusions so often made to a coming One—what did they mean? The repeated promises of blessings through Him, the glowing descriptions of the glories and extent of His kingdom and the excellency of His dominion—when was He to come? How, and where was this to be?

"I looked and waited and hoped, but saw no sign of the promised kingdom. Youth gave place to manhood, and my noonday sun was on the western slope, and still the great question remained unsolved. I studied the Targums, and waded in the Talmud through Cemara and Mishna. I consulted the learned of my own kindred, but the wisest schools of the Rabbins could not resolve my doubts. I found them as much perplexed as myself. Many believed He would come and Israel be restored. Many had ceased to expect Him. Some still looked for a temporal prince, and an earthly kingdom. Many thought we were not to look for a literal fulfillment of the prophecies relating to Messiah—that Messiah was not a real person, but a personification of a coming time and a regenerated condition of the world, when the nations would acknowledge and accept the one true and living God of Israel—when the pure faith of Abraham and Moses should unite the world in one common brotherhood, and universal peace and harmony should reign. This would be the fulfillment of the promises—the triumph of Israel, the Messiah, the reign of God. But how was this grand consummation to be attained? Could or would the scattered remnant of Israel accomplish it? The more I consulted and inquired, the farther I seemed to be from the solution of the great question—the deeper in doubt and uncertainty. But I still had faith in God. As out of the chaos and mists of creation's morning came the beautiful world, so I still felt that out of the

darkness of my doubts would come the glories of a settled faith.

"I left my home and traveled in foreign lands, conversed freely with all classes, examined the different religious systems of the world. I studied the history of the past; the present condition of the nations."

"Did you in all this," said I, "examine the claims and character of Jesus of Nazareth?"

"You know little," replied Achmed, "from experience of the prejudices of early teaching, especially religious training—how it warps the judgment, bars the avenues of investigation, weakens or nullifies opposing arguments. Religious faith has its roots in the deepest and most sacred soil of our nature. We come to feel toward it like Israel for the sacred ark-something to be regarded with reverence and not lightly touched. You know the deep-seated prejudice of my people against your faith. I think this arises not so much from what is inherent in the doctrines, as from the manner in which the race has been treated by the Christian world—persecuted, oppressed, despoiled, banished, massacred-wandering like the dove of Noah without a resting placewhat a record of oppression and suffering their history presents! We first dislike, then often come to hate our persecutors; and hatred of the persons begets hatred of their creed. I shared with my brethren the common hostility against the Christian faith; and yet I had long felt that under the beautiful and impressive symbols of Mosaism were veiled far more significant and instructive truths than my people were accustomed to see. dered abroad, scarce knowing whither I went. raelites in the wilderness were to journey according to the instructions of the word of the Lord; I sought to

be so guided. At last I began to talk more freely with the disciples of the Man of Judea, and to read their sacred books. In a convent in the Lebanon mountains I found a copy of the four gospels in the ancient Peschito, which fortunately I was able to read. This book was in use among the Christians of Svria from the earliest times of the church. I also found sketches of the ancient Syrian Christians, and one especially of the early Hebrew church in Jerusalem, with portions of their liturgies, in which those ancient Christians chanted the praise of their accepted Messiah. These things opened to me a new world of thought-new fields of investigation. On my return to Bagdad, then my home, I sent to London for a copy of the New Testament in Hebrew, which I understood had been recently translated by a Jewish Rabbi who had given in his adhesion to the Christian faith.* I read, studied and prayed, still looking to God for guidance. I began now seriously to question of Jesus whether he were not the Messiah. Again I reviewed the history of the world—the process and gradual unfolding of Jehovah's revelation. I came to the closing book of our holy oracles by the inspiration of Malachi. I counted the years from the closing of that revelation. What means this long delay? Has Jehovah, for lo! these 2500 years, shut up the heavens and withdrawn Himself from men? If the promise has not been fulfilled, and Messiah has not already come, can we longer expect Him? If He has come, who is He? When did He come, and where? If He were to come now, where, or to whom, would He, or could He come? Where find a people to receive Him? Israel, the chosen seed, are

^{*} Rev. J. S. C. F. Frey.

scattered among the nations. In the Palestinian land He would find no home. It is trodden down of the Gentiles, and the usurping prophet of Mecca has his heel upon it. Surely, I said, the time is past; if He has not come, He never will. Israel will look and wait and hope in vain. Messiah, I said, has certainly been here, and Jesus is the only claimant; why should not I believe on Him? If He was not the Messiah, how can we account for the appearance of such a person, at such a time, endowed with such wonderful qualities? I studied His character, acts and teachings; I compared the New Testament with the Old; brought the Messianic prophecies and the life of Jesus together, and saw that in Him they had a wonderful fulfillment. The prophets drew his portrait; the New Testament reflected it like a mirror.

"I saw that multitudes of my own brethren in those days believed on Him, hailed his coming with joy, and many of them became the earnest heralds of the glad tidings. I saw His doctrines spread with wonderful rapidity until nations were numbered among his followers, by the side of whom my own people are but as a drop in the bucket. Nations, too, elevated by the power of that faith-some even from barbarism-standing among the most prosperous; renowned for their industries, their philanthropy, their activity and zeal in every good work. I was deeply impressed with his character. What lofty virtues; how tender to the suffering; how compassionate toward the erring; how reverential to the law! What firmness in temptation; what forbearance under provocation and insult! A man of kind words, of compassionate deeds and tender sympathy. The purity of His life; the wisdom of His teachings;

the Godlike power of his works, all seemed to say, 'Surely this was the Son of God!'

"Still I hesitated and doubted. I was like Nathaniel, of whom you spoke, when Philip brought him to Jesus. Then to change one's religion—seldom is a man accorded sincerity in such an act. Then all the influences of my early education; the tenacity of the faith in which I had been reared; the endearing associations of life-long friends and loved ones that must be broken up—how all these things rose up like mountains that threatened to crush me, standing like impassable barriers across my path."

"Thorny paths we sometimes have to tread," said I. "Paul struggled under the same burden; was called to the same sacrifices."

"Paul had revelations that had not been vouchsafed to me. All these things seemed to hold me as in the grasp of a giant. My faith was weak and obscured by many clouds. I saw these things all imperfectly, as the blind man at the first touch of the finger of Jesus.

"It was with views and feelings like this I met you at the encampment by the sea. Jehovah, blessed be His name, was directing my steps. I had even then theoretically accepted Jesus as the Messiah, but my faith was enveloped in many clouds through which the light struggled with feeble rays. I needed some Annanias to take me by the hand and lead me into clearer light. I chose to put myself in the attitude of a learner in my companionship with you, and pleasant and instructive our walks have been. But it was not till I stood by the golden candelabrum throwing its light upon the altar of incense and the ever present bread, that the cloud was lifted, and the light burst in heavenly radiance upon me.

It was like the coming of a heavenly visitant, and, as with Saul of Tarsus, the scales fell from my eyes, and the glory of God shone round about me. I seemed to see in one broad blaze the wisdom and perfection of the whole grand scheme of redemption reaching from the gate of Eden to the hill of Calvary. Patriarchs, Moses, Jesus, were all one united whole in the building of the mighty temple of Jehovah. All teachings, ceremonies, sacrifices merging into Messiah; all fulfilled in Him; all deriving their efficacy from Him."

"Surely," said I, "the guiding hand of Jehovah has been with thee; His teachings have been to thee the lamp of life. The golden light of the sanctuary has not been kindled in vain. Messiah is the tree of life in the midst of the garden. The tides obey the moon not more surely and silently than the pure heart rises toward God. The path will shine brighter and brighter, till the full glories of the eternal day shall kindle upon thee. The blood of atonement has not ceased its efficacy; the laver of sanctification hath still its cleansing waters."

"Blessed art Thou, O Jehovah," replied Ben Achmed.
"Thou didst set great lights in the heavens; the radiance of the cloud and fire was on the pathway of Thy people. Thou didst adorn the head of Mosheh with the excellency of Thy splendor; the light of the candelabrum filled all the holy place. The light of Thy benediction is the joy of those that come to Thee; the throne of Messiah is established in righteousness forever. Holy, holy Lord God of Zebaoth, the whole earth is full of Thy glory."

"Glorious indeed are the revelations of God," said I.

"But we were to join our companions in a visit to the golden altar. They are waiting for us."

CHAPTER XIX.

THE GOLDEN ALTAR.

The third important piece of furniture in the holy place was the golden altar, or altar of incense. Directions for its form and use we find in Ex. xxx: "An altar upon which to burn fragrant incense shalt thou make. A cubit its length and a cubit its breadth; four inches shall it be, and two cubits its height;" about eighteen inches square and three feet high. It was not necessary to be large, as it was only to be used for burning incense, but its height must be such that the priest could conveniently perform its ministrations. This altar was to be covered with plates of pure gold. Wickliffe translates: "Shalt clothe the altar with cleanest gold," hence it is called the golden altar. Profusely, says one, was the gold spread over the altar of incense; richly should the altar of the heart be enveloped in golden love, that it may ascend the fragrant incense to heaven.

A massive garland or crown of pure gold was made around the top, which served the double purpose of ornament and to hold in place what was put upon it. Golden rings were placed in each of two opposite corners, through which to thrust the gold-enveloped staves by which it was to be borne when the Tabernacle was removed. Some represent it with four rings, as in the table of show-bread; it probably had but two. The Targum of Palestine says: "Two golden rings made for it under its crown, at its two corners, upon its two sides."

Each corner of the altar was to be surmounted with a spire or horn of acacia wood, also enveloped with gold. The horn was early used as a symbol of strength, dignity, majesty, and power; probably from the fact that they were the honor, strength, and protection of those animals that bore them. Thus the horns placed upon the corners of the altar not only served the purpose of ornament, but symbolized the strength and majesty of Him to whom the worshiper came, as well as the security and protection to be found at His altar.

We have an expressive figure in common use originating in this form of the golden altar. When we speak of coming to God in earnest prayer, we represent it as laying hold upon the horns of the altar. The force of the expression is here seen and understood, as one laying hold upon the horns of the altar could not easily be forced away, so the worshiper coming to the altar of prayer to offer the incense of praise, to present his supplications, and to intercede with God, laying hold upon the horns of the altar beautifully and forcibly expresses the strength of his determination to hold himself there, and not be forced away until he obtained the blessing.

The only piece of furniture accompanying the golden altar seems to have been the censer or pan which held the coals upon which the incense was laid. The form of the censer is not certainly known. It was probably shaped like a chalice, with a base for standing upon the altar. But the censer the high priest had in his hand upon the day of atonement must have been furnished with a handle or chain. The censer used in the daily service was of brass; that carried by the high priest within the veil upon the day of atonement was of gold.

This altar was set farther within the holy place than

eitler the candlestick or table of show-bread. It had a central position between the two sides of the Tabernacle north and south in front of the mercy-seat, and just without the veil of the testimony. "And thou shalt put it before the veil that is by the ark of the testimony before the mercy-seat that is over the testimony where I will meet with thee."-Ex. xxx, 6. The wings of the cherubim over the mercy-seat was the high throne of Jehovah: so this incense altar was set directly before the ark, and the cherubim, and the cloud of glory, while only the veil intervened. Its position had direct reference to Jehovah's presence over the mercy-seat in the sublime holy of holies. So the revelator in his vision of heaven saw a golden altar standing before the throne, and over it an angel with a golden censer and much incense.-Rev. iii, 8. This incense altar stood directly in the path that led into the holiest where God's presence was manifested. Thus, if one would go into the immediate presence of Jehovah, he must pass this altar in his way. If, then, we make this altar a type of Messiah, by Him—the Anointed One-must we come into audience with the Deity. So, too, in approaching this altar, the officiating priest passed between the burning lamps and the perpetual bread; the one on the right hand, the other on the left; thus, in coming to Christ, we have on the one hand light, on the other spiritual sustenance. Thus enlightened and refreshed are we prepared to come to the altar of thanksgiving, and offer the incense of praise.

The altar of burnt-offering stood within the court, but without the sanctuary; in front of it and looking toward it. On that altar only was the sacrificial fire kindled. On the golden altar no burnt-offering was to be presented; no atoning fire to be kindled; no drink-offer-

ing poured out. On no occasion was the libation, the holocaust, or the mincha, to be allowed among its sacred ministrations. It was emphatically the altar of sacred perfumes—the place of praise and thanksgiving; it was only to be used to burn the holy incense before the Lord. Coming to it presupposed that atonement had been made, pardon granted, and reconciliation found.

It was the altar of the people, and in its ministrations they all had a special interest; and the material for the fragrant incense was one of their free-will contributions. In the morning and in the evening, when the fire had been kindled upon the great brazen altar, and the blood of the oblation poured out, the priest with the hallowed fire and the sacred incense, prepared only by divine direction, placed the burning censer upon the golden altar, while all around the courts of the Lord the people assembled, and as the cloud of holy perfume went up toward heaven, with it was mingled the odor of thanksgiving from thousands upon thousands of grateful and adoring hearts. Here the people were taught to feel that that God who was enthroned in unapproachable light, bent His ear to catch the faintest accents of praise; here they were made to feel, by these symbolic utterances, that the humble heart was Jehovah's accepted altar, and the meanest and most obscure, as well as the highest and most honored, if there was but that humble, penitent heart, were alike accepted of Him.

The Incense.

The perfume burned upon this altar was called sweet incense—literally incense of spices. The incense must be no less pure than the altar; so the ingredients used, and the manner of preparing them, were particularly specified by the Lord. Four kinds were especially selected and named.

Stacte, a resinous gum, very odoriferous; the same as myrrh, or produced from it—supposed to be the same as was afterward known as balm of Jericho. An ancient writer says myrrh is a drop, or tear, distilled from a tree in Arabia Felix, and stacte is a drop of myrrh which is extracted from it. Thus making a most precious product.

Onycha, supposed to be the extract from the crust or covering of a muscle, or species of shell-fish, found among the waters of the Red Sea, and of India, still the basis of some of the principal perfumes of oriental countries.

Galbanum, said to be the thickened juice or sap of an umbelliferous plant found in Syria and Persia.

Pure frankincense was to be added to these—a dry resinous substance, found in drops, or small pieces, of a pale, yellowish white color, exuding from a tree called the arbor thuris. It has a bitter acrid taste and a strong odor. The appellation frank is said to be derived from the freedom with which it emits its odor.

These four ingredients were to be used in equal parts—weight for weight—compounded and made into a perfume after the art of the apothecary, tempered together pure and holy; a little salt, the emblem of incorruptness, being added. "And as for the perfume ye shall make, ye shall not make it to yourselves according to the composition thereof; it shall be unto you holy for the Lord."—Ex. xxx, 35. It was not allowed to be made or used for any other purpose under penalty of being cut off from the congregation of the people. No such fragrance was to be found in any of their houses or social gatherings. This

would induce greater reverence for the fragrant perfume of the sanctuary.

When used it was to be beaten very fine and small that its fragrance might be more readily diffused, and its use was well calculated to disguise any disagreeable odor from the burning flesh of the great altar, as well as to symbolize the towering devotions of the assembled multitude. The whole sanctuary was filled with the pleasant odors, and the place rendered agreeable and attractive.

Once each year—on the great day of atonement—Aaron was to expiate upon this altar, or make atonement for it, by sprinkling its horns with some of the same blood with which he went into the holy of holies. Thus the altar was annually sanctified or reconsecrated; and as the altar was typical of prayer, and especially of the intercession of Christ, the blood on this altar taught that the force and power of all intercession was in the atoning blood.

A special prohibition was made that no strange incense should be burned on this altar.—Ex. xxx, 9. Jehovah has ever been jealous of the purity of His truth and worship. He will not allow them to be corrupted or supplemented by the devices or intermeddling inventions of men. In the worship, as in the building, all must be conducted by the heaven appointed rule. Let us do and make all things after the pattern.

The time of offering this incense was every morning and every evening. The quantity used is said to have been about half a pound. Early in the morning, upon the offering of the morning oblation, and in the evening as the sacrificial lamb was burning upon the brazen altar the incense was burned. This altar had no grato upon

which to lay the fire, like the altar of burnt-offering, but the censer was brought containing the living fire from the great altar, and on the coals of this censer the incense was laid, and all placed upon the golden altar. When the worship ended with the censer, the coals and the ashes were removed, so the altar was always kept pure and clean.

In later times, the Jewish canons say, the time of burning the morning incense was after the sacrifice had been killed, and before the blood was sprinkled, and the members laid upon the altar; and in the evening between the placing of the evening sacrifice upon the altar and the pouring out of the drink-offering. The sacrifice was slain, and the blood procured; the priest then entered the holy place, filled and trimmed the lamps-relighted such as had gone out-placed the sweet incense on the golden altar; and then retiring, laid the members of the slain victim upon the sacrificial fire; thus while in the court the sprinkled blood called for peace and pardon, and the smoke of the burning sacrifice ascended, it mingled with the rich cloud of sweet perfume from the holy place, the token of the acceptance of the mediation. The light poured afresh from the newly-trimmed lamps, as if Jehovah would shed the radiance of heaven upon the hallowed scene, while all the congregation of Israel bowed themselves in prayer.

What an imposing scene! How full of interest to a devoted Israelite! How much calculated to deeply impress the mind, to encourage boldness in coming to a holy God! Who can not see flashing out from these veiled symbols glorious corruscations of light, yet to assume the majesty and glory of midday splendor! What believer can not in a thousand ways observe the

Savior's glorious work in these emblems and rituals of a now superseded and vanished form of worship?

The burning of this incense appears to have been at first the especial charge of Aaron, the high priest.—Ex. xxx, 7. It is, however, by no means certain that he always performed this service, as a person is often said to do a thing himself when he only causes it to be done, or it is done under his direction, or supervision. Certain it is the common priests were subsequently allowed to perform this service. "Aaron" was used in subsequent times to denote the whole priestly order; while from Luke i, 9, it seems that in the days of the Savior the common priests were accustomed to officiate at this altar in succession.

God's service should be conducted according to His own appointment, and by those who have a preparation for the work. No one should go heedlessly, profanely, or unprepared to this solemn service. Uzziah, King of Judah, inflated with pride and vanity by his long continued prosperity, felt himself above the priests, and went profanely into the sanctuary and the golden altar with a censer in his hand. The priests withstood him and rebuked his impious act of usurpation; and while he scorned them in his anger the Lord smote him with leprosy as he stood before the incense altar.—2 Chron. xxxvi, 17.

The golden candlestick and the altar of incense stood in close and intimate relation to each other. By the light of the one incense was offered upon the other. In after days John saw in his vision of heavenly things seven golden candlesticks, and in the midst of them one like unto the Son of man. He who walks among the golden candlesticks of heaven is the one by whom we can come to

the golden altar and by whose intercession the fragrant perfume goes up to the highest heaven. As no strange incense was to be offered on this altar, so no strange fire was to be used. The fire for the incense was to be taken from the altar of burnt-offering in the court—the fire which had been kindled from heaven.

An awful and impressive act of the severity and justice of the Almighty, for a violation of this command, is recorded in the tenth chapter of Leviticus. Nadab and Abihu, two sons of Aaron, took each his censer, and instead of taking fire according to divine direction from the altar of the Lord, they took strange fire and went into the sanctuary and burned with it incense on the golden altar. They were exalted to higher privileges, but high privileges and exalted honors often bring great temptations and expose to great dangers. The pen of inspiration records the result: "There went out fire from the Lord, and devoured them, and they died before the Lord." The sin was an aggravated one, and most fearfully and signally did the Lord manifest His displeasure. It seemed necessary that so flagrant an act of disobedience, at the very commencement of this new dispensation, should meet with a prompt and decisive rebuke. With fire they sinned, and by fire they perished. Though God is long suffering, vet upon the daring and presumptuous transgressor He often visits swift destruction. By this terrible visitation of the Almighty they were taught that Jehovah's commands could not be trifled with; that "He would be sanctified in them that came nigh Him, and before all the people He would be glorified."—Lev. x, 3.

Immediately following this awful visitation upon the

impious sons of Aaron is the prohibition of wine and strong drink to the priests. "And the Lord spake unto Aaron, saying: Do not drink wine nor strong drink, thou nor thy sons with thee, when ye go into the Tabernacle of the Congregation, lest ye die. It shall be a statute forever throughout your generations."—Lev. x, 3–9. The reason assigned for this rigid prohibition is: "That you may be able to put difference between holy and unholy; between clean and unclean."

It is supposed from this prohibition, immediately following the shocking death of Nadab and Abihu, that their flagrant act of desecration was the result of judgment perverted and passion inflamed by strong drink. Very probably such was the case, for seasons of distress and judgment have often been the times when the Lord gave new commandments to His people. Thus this season of judgment brought out a new precept calculated to prevent the recurrence of the offering of strange fire or any similar act of disobedience or will worship.

Temperance and sobriety become all those concerned with the house of God. The use of intoxicating drinks then, as now, and now as then, depraves the heart, perverts the judgment, excites the passions, and renders a man unable to discern between good and evil, to "put difference between holy and unholy." More than 700 years after this the prophet Isaiah was inspired to say: "Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower. . . . They all have erred through wine and through strong drink; . . . they err in vision; they stumble in judgment." In the temple of the Lord, which Ezekiel saw in his vision, of which he gives us a glowing description, the priests were forbidden wine. Under the

Christian dispensation, among other qualifications of a bishop, "they must not be given to wine." And as the Apostle Peter represents, and as we have before shown, every believer in the Christian church—the temple of the living God—is a truly consecrated priest of the Lord, to offer up spiritual sacrifices, and these sacrifices are being continually offered, then this prohibition extends to all the household of faith, and is continually binding. No Christian can consistently with his holy profession, the holy duties to which he is daily called, and the holy life he should continually live, indulge in the use of intoxicating drinks.

In connection with this it may be well remarked, as Dr. Gill has said, heathen priests, and especially among the Egyptains, were forbidden wine, and abstained from it, of whom it is said some of them never drank any; others tasted but little, because it is said to hurt the nerves; to fill the head or make it heavy; to hinder invention, and excite lust.

We can not too strongly emphasize this command of God for the purity of His hallowed worship. It is the first direct prohibition of wine drinking in the Bible, and the reason, as we have seen, is plainly given. Philo, who lived about the time of Christ, says: "Aaron was not to drink wine on account of four most important reasons—it produces hesitation and forgetfulness, sleep, and folly." Wine drinking is a great defilement to soul and body. It serves no good purpose to either. The soul is weighed down, the outward sense dimmed, the body enervated. Again we enforce the lesson before presented, quoting the words of another: "The true worshiper of God is now identical with the priest; the repentant sinner, who is washed in the blood of the Lamb, is made a king and

priest unto God."—Rev. i, 5. They have boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us through the veil. Heb. x, 19, 20: "Ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God the Father." Pet. ii, 5: "All worship, prayer, and praise are priestly services, and appertain to those who have been redeemed by the blood of Christ. The fervent interceding prayers of such ones prevail before God; they come like sweet incense from the golden censer before the Lord. Be ye pure and holy that minister at the altar of prayer."

Among heathen nations altars were often made places of refuge and protection for criminals. God would not have his altar an asylum for any such purpose. The deliberate and willful murderer was to be punished with death, and God gave directions that he should be taken even from His altars that he might be slain.

Joab, guilty of treason, and stained with the blood of Abner and Amasa, conscious of his deserts, fled to the sanctuary and laid hold upon the horns of the altar. Here he fancied he would find protection. But there the messenger and executioner of Solomon found him, and because he could not force him hence, he slew him there. God throws the shield of protection around the life of His creature, man. And He will not have even His sacred altar profaned, or its holy use perverted, by protecting the criminal. No sanctuary can shield him who has wickedly shed innocent blood; for every unpunished murder takes away something from the security of every man's life. It is worthy of notice, as well as remembrance, that in the appointment of the law no pro-

vision was made for any atoning sacrifice for the murderer. This may be a reason why the apostle says: "No murderer hath eternal life abiding in him."

At the opening of the Christian era we find this mode of worship remaining unchanged. The priests continued to minister in the temple, and the morning's and the evening's incense went up from the golden altar just as it had been instituted in the wilderness 1,500 years before. At this time the priests, who had become numerous, were divided into different companies or courses, each division in turn performing the duties of the sanctuary. Zacharias, performing in the order of his course, came into the temple to burn incense while the people stood praying without. Here, by the golden altar, the angel of the Lord met him and announced the birth of a son, in whose appearance many should rejoice, who should be great in the sight of the Lord; who should drink neither wine nor strong drink; who should be filled with the Holy Ghost from his birth, and whose mission it should be to proclaim the coming Messiah. Where should we expect to meet with angelic visitants, and receive divine communications, but at the altar of the Lord? Zacharias, the prophet, says one, was the last under the Old Testament that was conversant with angels; Zachariah, the priest, the first under the New.

The incense upon this altar is called the perpetual incense, because offered every day, and thus, as it were, continually renewed before the Lord; and also because it was always to constitute a part of the worship of the people—emblem of the continual thanksgiving that should ascend from grateful hearts. In Rom. viii, 34, it is said to be offered at the right hand of God, de-

noting honor, power, and acceptance; and in Hebrews we read of a priest after the order of Melchisedek, made after the power of an endless life, who, because he continueth forever, hath an unchangeable priesthood—able to save to the uttermost, seeing He ever liveth to make intercession; being consecrated forever.

CHAPTER XX.

GOLDEN ALTAR—CONTINUED.

The company had returned from their visit to the holy place, and the golden altar. From the curtains of the Tabernacle, they were encircled by the curtains of gathering darkness. Instead of the radiance of the golden candlestick, reflected from golden walls, and embroidered tapestry, they had only their dim tapers, and humble tents, but still the golden symbols continued to unfold their lessons.

"How impressive," said Jason, "these wonders of the sanctuary—the continued bread, the golden lights, the fragrant incense! To what eloquent teachers we have been listening! These all do bring us nearer to God. Have we not felt that the wilderness and the solitary place have been made glad?"

"I think," said Elnathan, "we have not yet penetrated the full mystery of the golden altar. This altar is a beautiful and instructive type of Christ our great intercessor. The brazen altar was the place of atonement; there the bleeding victim, consumed by fire, was a type of Messiah making himself an offering for sin. This golden altar is a type of his intercession before God. This altar was placed within the sanctuary; so Christ's intercession is in heaven. It was placed before the mercy-seat, and the throne of God; as the high priest burned the fragrant spices, and the devotions of the people went up with it, so Christ appears in the presence of God for us,

before the true mercy-seat, and through Him the incense of our worship ascends to heaven. This incense was to be burned continually; Christ's intercession never ceases. No strange incense could be offered upon it; none but Christ's can avail. The incense was to be a voluntary offering. Christ freely gives His services; to Him the people must voluntarily come. The incense was to be burned only by fire taken from the altar of burnt-offering; Christ's intercession avails nothing only as it is made acceptable by the offering He made of Himself upon the fiery altar of the cross."

"I have often contemplated the incense," said another, "not so much as a type, but as a beautiful emblem of the prayers of the saints. Says the Psalmist: 'My prayers shall be set before Thee as incense, and the lifting up of my hands as the evening sacrifice.' John, in his vision upon Patmos, as he had a view of heavenly things, saw an angel having a golden censer, 'and there was given to him much incense that he should offer it with the prayers of all the saints upon the golden altar which is before the throne of God.' And again he saw the smoke of the incense, which came up with the prayers of the saints, So again he saw, on another occaascend before God. sion, the living creatures, and the four-and-twenty elders, fall down before the Lamb, having each one a harp, and golden vials full of odors which are the prayers of the saints."—Rev. v, 3.

"There must be a brazen altar and a priest," said I, "before there can be a golden altar. Many Christians never reach the golden altar. They have been to the brazen altar, they have hope in the merits of Christ, they will be saved; but they fail to get those exalted views of Christ, His work, power and preciousness that lift them

above doubt and anxiety-that bring them with joyful hearts to the altar of praise and thanksgiving. It is our privilege to know not only that sin has been forgiven, but that light and joy can be poured into the heart."

"How beautifully," said Elnathan, "we are taught to look heavenward. There is no near approach to God, no true worship, no prevailing prayer, except that which is offered through the merits of the one great atoning sacrifice. No strange fire, no incense compounded of human devisings, can ascend the fragrance to heaven. Every desire, every impulse, every emotion, every act of consecration, every good deed must arise heavenward on the wings of faith and love and trust in Him whose intercession alone prevails."

"Yes," said another, "not only our affections and our more direct acts of devotion, but every good work of our lives, should be a heaven-ascending fragrance. I am reminded of what an ancient writer once said, alluding to this very thing: 'We make a perfume compounded of spices, when we yield a fragrance upon the altar of good works with the multitude of our virtues; and this is tempered together and pure, in that we join virtue to virtue the purer is the incense of good works we set forth. We beat all the spices very small when we pound our good deeds, as it were, in the mortar of the heart by an inward sifting, and go over them minutely and see if they be really and truly good. Thus to beat the spices to a powder is to rub fine our virtues by consideration, and to call them back to the utmost exactitude of a secret reviewal. Our good works are then truly pleasing in the sight of our Judge, when the mind bruises them small by a more particular examination, and, as it were, makes

a powder of the spices, that the good that is done be not coarse and hard; lest if the close hand of examination do not bruise it fine it scatter not from itself the more refined odor."

"In accordance with this," said I, "one of our Bible commentators has said: 'The altar is not only a symbol of prayer, but a symbol of the Spirit of God, or rather that name of God in which His Spirit finds expression, and the act of burning incense as symbolical of the act of spreading abroad His name. Prayer is one of those devout manifestations which are required by the Almighty of His creatures. But now we have something more. It is the breathing forth of the life of the true Israelite taken as a whole—a breathing forth which diffuses a fragrance on every side, even toward the veil, and the immediate presence of God, and which is grateful to Him of whose enlightening and guiding influence it is the fruit.

"This thought of fragrance was connected in the mind of Israel with the thought of life yielded up to God as shown by different passages in the Old Testament. A good or evil savor was to Israel a symbol of a good or godless life. When the sanctuary of God was kept constantly filled with fragrance, they beheld in this the sweet savor, not of prayer alone, but of that life to which, as a priestly nation, they were called The whole life of Christ was a sweet savor; a breathing forth of devotion to His Father."

"And you might add," was the reply, "that the burning of incense upon the golden altar has a fulfillment in Christ's people when they walk with God and diffuse

^{*} Gregory the Great.

around them the pleasant savor of that walk, as did the early disciples at Jerusalem, when they continued daily with one accord in the temple, and breaking bread from house to house, did cat their meat with gladness and singleness of heart, praising God, and having favor with all the people."—Acts ii, 47.

"In a book of 'The Holy Vessels," said Elnathan, "I recently found a few interesting thoughts on the intimate connection of the two altars. Two altars were attached to the Tabernacle: the altar of atonement stood in the court; the golden altar of sweet incense in the holy place. All Israel had access to the former, the priests alone could approach the latter. On the one, death was perpetually recorded, and blood was sprinkled and poured out; on the other, no sacrificial victims were to be offered, but the fragrance of sweet spices was continually to ascend from thence to God. Truth connected with atonement for sin; cleansing from defilement by means of blood, and acceptance through the death of the victim, were more immediately taught by the ministrations at the brazen altar; whilst the high standing of the believer, his preservation in that standing so as to offer acceptable worship, and maintenance of communion and intercourse with God, are subjects more directly connected with the altar of gold; both are inseparably linked together; one follows the other and grows out of the other; the incense altar owed its standing to the blood of atonement.—Ex. xxx, 10. It was an altar, and therefore had reference to and was the result of a sacrifice already presented, and the holy fire of which caused the sweet perfume to ascend, and was that which had first descended and consumed the victim."

Achmed was still walking in the light of the golden

lamps, and entered with a fresh inspiration into all these conversations, upon the holy vessels. He had taken his place at the feet of Messiah, and was drinking in with eagerness new and delightful lessons of divine things.

"Again I see," said he, "the work of Him that was to come—the Restorer. I look upon the incense as an emblem of the soul of worship. Priest and people followed the dictated form, but when they gathered in mighty concourse around the Tabernacle the real incense was the unseen and silent thanksgiving that went up from grateful and adoring hearts. The burning of the incense was a visible and literal act, emblematic of the devotions of the heart—the ascending up of the desires and affections of the soul to the Father of all. The one is but the symbol; the other the real and the spiritual. The one may be only the form, the mere semblance or body of worship; the other is the sincere and grateful act of devotion; the acceptable incense which may ascend from every humble heart. These emblems are opening to us the deep and sublime mysteries of godliness. prophet Malachi, under divine inspiration, saw the coming time when a great revolution should take place in the administration of the Lord's house—the Levitical priesthood abolished, and a spiritual one established in its place; when carnal ordinances that could not make the comers perfect should no longer be used; when Jehovah's worship, blessed be His holy name, should not be confined to a chosen few, but when, 'from the rising of the sun unto the going down of the same, His name should be great among the Gentiles, and in every place incense should be offered unto His name, and a pure offering." —Mal. i, 11.

"What reason we have to bless Jehovah God," said Jason, "that we can come so near Him! That our worship can always be acceptable. We have not a long pilgrimage to make to find the golden altar; nor to explore the desert and the forests to gather fragrant spices to compound the sweet incense. Blessed be His holy name, that we are come to the dispensation of the spirit! Now, those who have been strangers, and foreigners, are made fellow citizens with the saints, and of the household of God. Now, neither on Gerizim's heights, or Zion's consecrated mount do men alone worship God, but the true worshipers can find an altar every-where from which the fragrant incense can ascend to the highest heavens perfumed by the blood of Messiah. The incense from the golden altar penetrates behind the veil into the holy of holies, symbolizing the actual penetration of prayer into heaven itself."

"It was only by fire taken from the altar of atonement," said Ben Achmed, "that the sweet incense could ascend to heaven. When I set the golden censer upon the altar of my heart—whence comes the holy fire that will make it a sweet savor unto God? No strange fire will be accepted. We must first visit the altar of atonement, and from thence take our fire—forgiven, reconciled, accepted of God, and at peace with Him. The fire of divine love, like burning coals from the altar, kindles in the heart. We come from the altar of atonement to the altar of praise, and the sweet savor of our devotions, like the incense cloud, fills all the holy place, and comes up like an acceptable oblation before the throne, the mercy-seat and the Shekinah."

"It was at the altar of atonement," said Elnathan, the transgressor prepared the way for nearer access to

God. The altar of incense marked a higher service—a more intimate approach to God. The question of our guilt must be settled at the brazen altar; there atonement must be made and pardon found. Then we come to the higher service of the golden altar, and love is the acceptable fire kindled in the heart by the Holy Spirit of God."

"How beautiful," again exclaimed Jason, "the lessons of His house! A day in His courts is better than a thousand! I had rather sit at the threshold of Jehovah's Tabernacle than be a guest in the tents of wickedness."

"Jehovah, blessed be His holy name," said Achmed, "has indeed led us to His holy oracle! Blessed be King Messiah! I see new light in all the sanctuary. New lessons come to me from the rich embroidery, and from all the golden vessels. These wonderful revelations of His house have settled the strength of my mountain, and my face looks into the face of God."

"The Lord," said I, "is leading us in ways of pleasantness as we have inquired in the Tabernacle of His honor. To-morrow we shall draw aside the inner veil, and stand in the holy of holies; there more surprising wonders and revelations await us. I trust we shall find greater light and blessing as we come to the sacred ark, the cherubim, and the mercy-seat."

"Jehovah, bless d be His name," said Achmed, "is indeed in His holy sanctuary; the lights of the golden candelabrum have not gone out, nor the fragrant incense failed from the golden altar. We need no longer seek Sabean spices, or glean in Idumea's aromatic groves. The glory of hidden truth is unfolded, and the devout heart exhales the acceptable incense."

"It is meet," said I, "this air once fragrant with the incense of the golden altar should be made fragrant with the incense of adoring hearts. As the Rabbi found light and blessing beneath the golden candelabrum, I trust He will now be prepared to lead us in our devotions at the golden altar."

Prayer of Achmed at the Golden Altar.

How amiable are Thy Tabernacles, O Lord, Jehovah of Hosts! We have seen the beauty of the Lord as we have walked in Thy courts, and Thou hast made the place to us a pavilion of glory. Hear us, O Jehovah, from Thy high places, and let Thy truth drop as the honeycomb. We stand where Thy lightnings shot out truth, and the mountains trembled before Thee, and Israel saw Thy glory. Our souls have longed for Thy dwellings, and our hearts have cried out for Thy revelations. We come to Thy holy oracles, and Thou dost make us glad with exceeding joy. We have seen Meshiah in the bread of memorial, and in the sevenfold glory of the perpetual lights. Now, O Jehovah, we come to Thy fragrant altar, bearing the sweet spices and the burning coals of the golden censer. We stand and worship where the fumes of the sacred incense mingled with the overshadowing cloud, and went up, as on angel wings, a sweet savor unto Thy throne.

How beautiful upon the mountains the feet of Him who came publishing peace; before whom the heavens gave light, and the angels shouted the glory. Meshiah girt His loins and descended, and the earth received her King. His robes dyed in blood were like him who treads the vintage. There was a handful of corn upon the high places of Zion, and the stalks thereof have become like

palm trees, and the fruits shake like Lebanon. It was El-Elohel-Israel visiting His people, and fulfilling the promise. It was the high and lofty One tabernacling among men; the glory of the revelation of the Highest. How goodly are thy tents, O Jacob, and thy Tabernacle, O Israel! O Jehovah, Thou dost make us glad for the living Shekinah; the perpetual atonement; the everlasting priesthood; the ceaseless intercession! Thou dost bring Thy sons from afar, and Thy daughters from the ends of the earth, and not Israel only, but the nations rejoice in Thee; for Thou hast made the boundaries of Thy habitation measure the whole world. Our ears once closed, hear with rejoicing the footsteps of Him who comes with retinues of angels. Our eyes once blinded do see the King in His glory, whose outstretched hand opens to all people the gates of life. We see Him now a mighty Prince in the house of Jacob—the Anointed the Gatherer of nations—the promised Meshiah—King in The work of righteousness is peace, and peace like a river makes deep channels in our hearts and plows through all the earth. Help us, O Jehovah, to bring to this tower of perfumes the fragrant spices of faith, of love, of patience, purity, and obedience, compounded with a skill inspired of heaven, and kindled by fire that comes down from above, that all may ascend a sweet savor unto Jehovah—a perpetual incense. Then shall we enjoy the fullness of Thy benediction here, and the richer visions of Thy glory hereafter. Holy Lord God of Sabbaoth, be with and grant us acceptance at Thine altars, that we may stand justified before Thee through the blood of the everlasting atonement. And when Thou dost recall us from this world, bring us to the brighter splendors of Thine eternal temple, where no night shall

overtake us; where the Lord God and the Lamb shall emit their radiant glory, and the redeemed multitudes from all nations, tribes, and kingdoms shall shout Thy praise. Blessed art Thou, O Lord God of hosts, on earth, and in heaven, in all time, and throughout eternity. Amen.

CHAPTER XXI.

THE BURNING BUSH—SHEKINAH—THE SYMBOLIC GLORY CLOUD.

The day had been set apart for a visit to the holy place, and among the sacred symbols behind the inner veil. A prefatory walk was first proposed, and the party passed through the garden of the convent, and then within the walls of the inclosure, pausing for a moment to refresh themselves at the well of Jethro. From this, a few rods brought them into the Church of the Transfiguration, where their attention was called to the quaint and elaborate workmanship of the interior—the tessellated pavement; the altar and altar screen, embellished with gold; and, more than all, to the rich and elaborate mosaic of the transfiguration of Christ that covered the vaulted roof of the chancel, from which the church is named. A door in the rear opened into the Chapel of the Burning Bush, said to cover the spot where this wonderful phenomena arrested the attention of Moses. Though they had little or no confidence in the traditions that thus definitely located these so-called holy places, still they almost felt they were on holy ground; for, if not in this definite place, it must have been in the midst of this mountain scenery, and among these solitudes and lonely retreats, Moses lived in communion with God, learning lessons the populous city and the court of Pharaoh could never teach. Here, too, he received that high commission

that sent him back to the home of his early life for the emancipation of his people.

In this strange retreat the company seemed disposed to linger. Seating themselves upon the steps of the altar, they were soon engaged in an animated conversation upon the remarkable events for which the chapel was designed as a memorial.

"What a privilege," said Achmed, "to wander in these footsteps of Moses, the man of God, and in the pathway of his people, where neither orbs, nor suns, nor stars were Jehovah's luminaries, but where the burning Shekinah moved in resplendent halos of glory. Here my soul has been lifted into holier communion with God, and I often feel as though I could kiss the dust of these mountain pathways. The very rocks become stones of memorial, and I feel in my inmost soul that the angels have not forgotten or forsaken the highways by which they went thither among the oracles of God."

"What a change," said I, "for Moses, from the splendors of the court of the most renowned kingdom of earth, to a shepherd's life among these desert mountains! How often in retirement and obscurity the foundation is laid for the most renowned achievements of life! That was a marvelous interview to which Jehovah called him when he arrested his attention by the burning bush!"

"I will repeat," said the Rabbi, "from the Targum of Palestine: 'Moses was keeping the flock of Jethro, his father-in-law, the Rabbi of Midian; and he led the flock to a pleasant place of pasturage, which is behind the desert, and had come to the mountain on which was revealed the glory of the Lord, even Horeb. And Zagnugael, the angel of the Lord, appeared do him in a flame of fire in the midst of the bush. And he gazed, and be-

hold the bush burned with fire, yet the bush was neither burned nor consumed with fire. And Mosheh said I will turn aside now and consider this great sight why the bush is not burned. . . The Lord called to him from the midst of the bush and said: Mosheh, Mosheh! And he said behold me! And Mosheh covered his face, for he was afraid to look upon the height of the glory of the Shekinah of the Lord."

"This bush has often seemed to me," continued Achmed, "an emblem of Israel in Mizraim. The bondage, the tyranny, the oppression, the persecution, burned like fire about them; one would suppose they would have been utterly destroyed. They burned, yet were not consumed—the angel of Jehovah was in the midst of the bush."

"And our Messiah," said I, "was like the burning bush. He stood in the midst of the fierce fires of persesecution—the bush burned, but was not consumed."

"This strange phenomenon," says one, "seems to me to be closely allied to the pillar of cloud and fire that subsequently became so conspicuous along the pathway of Israel, and the medium of Jehovah's revelations to the redeemed people. As we are about to visit the inner sanctuary, where that strange exhibition of the power and glory of Jehovah tabernacled over the wings of the cherubim, it may be well to know in advance something more of this mysterious visitant."

"This peculiar manifestation of the divine presence," said Rabbi Ben Achmed, "is called by our people the Shekinah. The name is not found in the writings of Mosheh, but is used in the works of the later Rabbins. The term is derived from shakan—to dwell, dwell in, or inhabit. The allusion refers more particularly to a dwell-

ing in tents or tabernacles, as is common among an itinerant or nomadic people. It is particularly applied to this cloud in the wilderness, in which Jehovah was enshrined or dwelt. It appeared usually in the shape of a cloud, sometimes spreading out over the camp; sometimes erect like a pillar; sometimes breaking out into a bright or refulgent fire. Ordinarily the cloud only was seen; on special occasions the inner glory of the cloud seemed to break forth with impressive and astonishing manifestations.

"The term Shekinah was subsequently used to express all those manifestations by which the special presence of Jehovah was announced. The Shekinah was the most sensible token of Jehovah among the Hebrews. By it the rabbis seem to have understood the spiritual presence and power of the Eternal One. This Shekinah they claim distinguished Israel from all other people. In allusion to its appearance in the wilderness our Targum says: 'I will appoint my word there unto the sons of Israel; with my glory will I sanctify, and I will cause my Shekinah to dwell in the midst of the sons of Israel.' So this luminous cloud of the desert was looked upon as the dwelling or local habitation of Jehovah; commonly explained in our rabbinical writings of the divine glory in its active or external manifestations."

"We are told," said I, "the Angel of the Lord appeared to Moses in the burning bush. So it was said to Moses, go lead this people unto the place of which I have spoken unto thee. Then, again, the cloud is not only called the Angel, but the *face* of Jehovah; face being used in the sense of aspect or expression, as in Numbers, xiv, 1: 'They have heard that Thou, Lord, art

among this people, and that Thou art seen face to face, and Thy cloud standeth over them."

"Wonderful cloud," said Jason, "dwelling place of the Eternal One! The assurance of the actual presence of Jehovah among His people. Well has one said: 'This pillar of cloud that balances itself in mid air, unsupported by the earth and unshaken by the winds of heaven, serves well to mark the presence of Him who is independent of the laws of nature.'"

"We first read of this remarkable manifestation of the Divine presence," said Elnathan, "in Exodus xiii, 21. Upon the departure of the children of Israel from Egypt, they took their way toward the wilderness of the Red Sea. As long as they were in the open country they had a plain way, and needed no guide; but when they came into the wilderness, where their course was more doubtful, 'the Lord went before them by day in a pillar of cloud, and by night in a pillar of fire to give them light.' Not only a great army, but with them a promiscuous multitude of people were to be led through a pathless desert; some large and general signal was necessary to direct the line of march. Great beacon lights were used by generals of armies for such purposes. This mighty beacon provided by Jehovah was a strange and marvelous guide! No nation had ever before marched under such a standard—a signal not raised from earth, but hung out from the heavens—a phenomenon more wonderful than any other that accompanied their wilderness sojourn."

"The terms Agent, Messenger, Angel of God," said I, "are frequently used when speaking of the burning bush; the same terms are applied to the pillar of fire. The meaning of all is, that the Lord Jehovah was present

by a strange and mysterious agency. Whatever this cloud may have been, it certainly seems to have enshrined One not only endowed with divine intelligence, but invested with divine attributes. Thus it was not only called the Angel of the Lord, the Angel of His presence, but the Lord Jehovah Himself. Yet the object seen was not Jehovah in His essence—for God is a spirit incorporeal, immaterial. No one hath seen God at any time—He could not be an object of corporeal vision. The cloud was the medium or symbol through which He manifested His presence in the camp of Israel. It was something that could be seen, covering the invisible and unseen. By this we do not mean that God was any more present in this place, or in the cloud, than in any other place; it is not limiting or circumscribing Deity or His infinity. When the cloud hung over the camp of Israel Jehovah was still alike present every-where, but here He gave His presence a special significancy. This miraculous phenomenon He made a medium for the manifestations of His will. The outward manifestation was not Jehovah, but the Angel or Messenger through which He spake."

"This cloud," said another, "was a monitor and guide. It regulated all the movements of the camp of Israel. The moving of the cloud was a signal for marching; its standing still an order for encampment. Of this we have a particular account in the ninth chapter of Numbers. On the day that the Tabernacle was reared up, the cloud covered the Tabernacle; and at even there was upon it as it were the appearance of fire until the morning. So it was always—the cloud covered it by day, and the appearance of fire by night. And when the cloud was taken up from the Tabernacle, then after that the chil-

dren of Israel journeyed; and in the place where the cloud abode the children of Israel pitched their tents. At this strange signal of the Lord they journeyed; in obedience to this signal they rested. As long as the cloud abode upon the Tabernacle, they rested in their tents. And it came to pass that, when the ark set forward, Moses said: 'Rise up Lord, and let Thine enemies be scattered, and let them that hate Thee flee before Thee.' And when it rested he said: 'Return, O Lord, unto the many thousands of Israel.' One author justly says: 'The whole tenor of the narrative seems to indicate that every one of the congregation looked upon this pillar of cloud as something awful and tremendous, and the person residing therein as above the rank and dignity of any created essence.'"

"This remarkable cloud, as we have seen," said Ben Achmed, "is called the Angel of Jehovah. It was emphatically Jehovah's presence in the camp of Israel. It was to the people the mouth of the Word of the Lord-Jehovah's voice declaring the will of heaven—an abiding display of the divine majesty, power and glory. Amalek, Edom and Moab saw it, and the dwellers in the Kenaanean land trembled. All the gods of Egypt had been confounded, and the Cloud was the triumphal banner of victory! Night and day it hung over the campsleepless and unwearied sentinel of heaven-joyous beacon light to the many thousands of Israel! It was a cloud no heat could scatter, no wind dissipate. It came when first it was needed; it did not leave them through all the perils of the way. It was an unfailing guide to the land of promise and of rest."

The Cloud a Type of Messiah.

"In all these visible and outward manifestations," said Elnathan, "were enshrined impressive and instructive spiritual lessons. They are the enigmas of the spirit for the solution of which we should search as for hidden treasures. Here I think we find a type of Him—the Word made flesh—in whom dwelleth all the fullness of God."

"I have examined this," said another, "and to me it is clear that Ben Achmed's people under the Old Testament looked for a manifestation of the Shekinah at the coming of the Messiah. To them He was the Angel Jehovah—the Word—and they believed this Angel Jehovah to be the promised One, the Messiah who was to become incarnate. Of His coming Malachi speaks in an unmistakable promise: 'Behold I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple, even the angel of the covenant whom ye delight in.'"*

"The Hebrew darbar," said Ben Achmed, "answers to the Chaldee memra, the logos of the Greeks—the Word or Redeemer. The term Word of the Lord early came into use among the Hebrews, and was used by the ancient rabbis, and in the writings of Philo, to express the manifestations or declared will of Jehovah, and sometimes for Jehovah Himself. What was done by His Word was the same as done by Himself. Thus in Ex. xx, 19, the Targum reads: 'Let not the Word from before the Lord speak with us, lest we die.' So Lev. xxvi, 12, is paraphrased by the Targum: 'I will cause the glory of

^{*} See more of this in Frey's Joseph and Benjamin, Vol. 2, page 156; also Lord's Messiah.

My Shekinah to dwell among you, and My Word shall be your God, the Redeemer.' Again, Deut. xxvi, 17, is rendered in the Jerusalem Targum: 'Ye have made the Word of the Lord king over you this day, that he may be your God.' In Num. xxi, 15, it is said: 'That the people imagined in their hearts, and spake against the Word of the Lord, and contended against Mosheh.' In Is. lxiii, 17-10, the Targum of Jonathan recognizes an identity of persons in the Angel, the Redeemer, the Memra, and Jehovah: 'I will remember the kindness of the Lord, and the praise of the Lord, . . . for they are my people, saith the Lord, children who do not lie, and His Memra was their Redeemer. Every time that they sinned before Him so that He might have brought tribulation upon them, He did not afflict them, and the angel sent from His presence redeemed them, . . . but they would not obey, so His Memra became their enemy and fought against them."

"Thank you," continued Elnathan, "for these quotations; they help me in the thought I wish to express. Literally, or in common speech, the word is the interpretation or outward expression of the mind; so this cloud was the Word of God—the expression or revelation of the mind of Jehovah to His people. The cloud in its different aspects was the utterance of the mind of God, and was the Word of God. In one aspect or sense the cloud was God; in another it was the Word of God—the medium of His delared will—yet both were one. There was, to be sure, in some sort, a distinction between the hidden One no one could see, and the manifest expression that was seen, yet both were one.

"In accordance with this the Apostle John in commencing his gospel was addressing those who were familiar with these forms of expression, and well understood their meaning. So he announces the Messiah under the appellation of the Word of God: 'In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us, and we beheld His glory.' As the spoken word is the offspring of the mind, or begotten by the mind, and is thus the child or son of the mind, and really one with the mind; so the cloud was the Word of God, and begotten or born of God, and one with God; so Christ was the real, the true Word, begotten and born of God, and was the only begotten, and one with God.

"Thus we have in the cloud a striking and impressive type of Him who came into the world, the express image of the Father, in whom dwells all the fullness of God—the only begotten Son—full of grace and truth. As the Eternal one was in the Cloud, so was the Memra—the word of the Lord—in the cloud; and both were one; so in the Divine Son—the true Word—was the One Eternal God manifest in the cloud of the flesh, and He who manifested and He who was manifest were both one.

"In saying that the Word was made flesh, we do not mean to say that God was made flesh, any more than we mean to say that God was made cloud or fire. As the cloud was not God but God was in the cloud; so the man was not God but God was in the man—the human nature was the cloud that enshrined him. God was in Christ for the manifestations of His will to the world. As we have seen in human relations the spoken word—the utterance—is the image or offspring of the mind, and in one sense one with the mind, though in another distinguished from it; so Messiah is the Word of God, for he is the utterance of God. Jesus Messiah was the Word before he

was made man. He tells His disciples that He proceeded and came forth from God. John iii, 42.

"He was the only begotten, for there could be but one, for Jehovah is unchangeable, and must ever be true to His immutable nature—must ever speak the same thing. The revelation or declaration of Himself in Christ Jesus the Word was His 'eternal purpose;' the purpose existing coeval with Himself. Eph. iii, 11. In this the Word existed coeval with the Father, and though begotten of Him, was in the beginning with Him. Thus the Word was before all (created) things, and by Him or through Him all things were made. Jno. i, 2, 3. In accordance with this, the Word may be said to be the eternal Son of the eternal Father. Thus it is said the only begotten Son, which is in the bosom of the Father He hath declared Him. Jno. i, 18. So it is said in the first epistle of John i, 1-3: 'That which was from the beginning which we have heard; which we have seen with our eyes; which we have looked upon, and our hands have handled of the Word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us).' This eternal life was the revelation of the Word: God manifest in the flesh. The eternal life was in the bosom of the Father, and was manifested unto the world. Before He was manifest to the world, He was in the bosom of the Father. He was the image of the invisible God, and by Him all things were made. Col. i, 15. There could be but one, for God is one and unchangeable, and all that proceeds from Him must be like Him, the image of the invisible God, stamped with the imprint of His eternal, unchangeable perfections. 2 Cor. v, 19.

"As the Cloud or Word in the wilderness claimed the at-

tributes of Jehovah, so the Word made flesh claimed the same mighty prerogatives. As in the wilderness Jehovah sometimes brake through the cloud, and the glory appeared, so the Deity of Christ sometimes brake through His humanity. As a man carries a dark lantern, so Christ carried His divinity. When it became necessary, the veil was lifted, and the Deity flashed out in some act of omniscience or omnipotence as Jehovah brake through the cloud in the wilderness, then all was dark again—the cloud of humanity only was seen.

"As in the wilderness, God the Father, could not be seen, but the cloud declared His presence; so could the Son—the Word—say, 'no man hath seen God at any time; the only begotten Son which is in the bosom of the Father He hath declared Him.' Thus we see in Messiah the real pillar of cloud; the true light that lighteth every man that cometh into the world. The cloud—the Shekinah of the wilderness, and the man, the Shekinah of Judea, were the same. There he was arrayed in a garment of light and fire; here with a garment of flesh; yet in both he came a guide and a light unto the world."

"In accordance with this," said Ben Achmed, "and in confirmation of what has been said of the expectation of my people of the return of the Shekinah in the days of the promised Messiah, where Haggai, i, 8, says, "build the house, and I will take pleasure in it, and will be glorified, saith the Lord,' is paraphrased in the Targum: 'I will cause my Shekinah to dwell in it in glory.' In Ezekiel, ii, 10, 'Lo I come and will dwell in the midst of thee, saith the Lord,' is paraphrased, 'I will be revealed, and I will cause my Shekinah to dwell in the midst of thee.' And viii, 8, 'I am returned unto Zion, and will dwell in the midst of Jerusalem,' is made to read, 'I will

cause my Shekinah to dwell in the midst of Jerusalem.' So Ezk. xliii, 7-9, in his vision of the return of the glory of the temple, Jonathan makes it read, 'Son of man, this is the house of the throne of my glory, and this is the place of the house of the dwelling of my Shekinah, where I will make my Shekinah dwell in the midst of the children of Israel forever.' But Isaiah in your own translation, iv, 5, where a return of the pillar of cloud by day, and of fire by night is foretold, speaks directly by Divine inspiration, 'For the Lord will create upon every dwelling place upon Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flame of fire by night; and over all the glory shall be a defense.' And again where Isaiah, xxviii, 5, says, 'In that day shall Jehovah of hosts be for a crown of glory.' The Targum of Jonathan reads, 'In that day shall the Messiah of Jehovah of hosts be for a crown of glory." And again Hosea, iv. 9, he makes read, 'Jehovah will receive the prayer of Israel by His Word, and have mercy upon them, and will make them by His Word like a beautiful fir tree.' And Jeremiah, xxix, 14, 'I will be sought by you in My Word, and I will be inquired of by you through My Word.' It seems to be an established doctrine of the ancient Hebrew church that the Messiah and the Word were the same person, and the Targums apply to both the expected Messiah and the Word the characteristics and the attributes of Jehovah."

"In this place," said one, in response, "Jehovah dwelt among His people in the cloud of glory. This cloud was but the shadow of a more marvelous manifestation, the revelation of a brighter glory to come. When at last the time was fulfilled, the promised Word came not unexpected or unheralded. Angels announced His advent;

learned scribes were able to inform the king in what city He would appear; eastern Magi sought and were able to find Him; and when the child was brought into the temple, the devout Simeon was waiting for the consolation of Israel, and instructed by the Holy Ghost took the child in his arms and blessed God. 'Mine eves have seen Thy salvation, which Thou hast prepared before the face of all peoples; a light to lighten the Gentiles, and the glory of Thy people Israel."

"If such is the doctrine of the Word," said I, addressing the Rabbi, "and such the mode of Jehovah's manifestation, why should thy people stumble at our representations of the Deity? When we speak of God the Father, God the Word or Son, and the Holy Ghost, they accuse us of destroying the unity of God-of making three Gods instead of one. They mistake. We have no more three Gods than the people that gathered and worshiped about this mount."

"My people," replied the Rabbi, "have ever been jealous of the honor of Jehovah. They could by no means be induced to give up the unity of God. 'Shermong visroile adonai elohinoo adonai achod'-hear, O Israel, the Lord our God the eternal is a unity—is the dying exclamation of every Jew, and if he becomes too weak to say it himself, his friends around his dying bed repeat it for him."

"Nor do we ask you to give up that essential article of your faith. It was that great foundation truth of your fathers, that stood like a rock of the ocean, defying all the waves of idolatry. It was Israel's faith and Israel's shield. It is the unchangeable banner hung out from the heavens, and stamped upon the earth—God is one—and the Christian will rally with the Jew to its defence."

"I like," interrupted one of the company, "your allusion to the unity of Jehovah—God is one—but while we speak of the Father and the Word, may we not look upon the cloud, if not as a type, at least as a beautiful and expressive emblem of the Holy Spirit?"

"There seems," said I, still addressing myself to the Rabbi, "a threefold representation, or manifestation of the Deity in the Old Testament as well as in the Newthe Almighty, the ineffable Jehovah, the self-existent creative power, whom none could see, whom none could comprehend, holding back the face of His throne and veiling it in mystery. Then the Memra, the Word, the Angel of the Lord, the Shekinah, the embodied form, adapting Himself to man's nature and capacity, and holding communion with him as with Moses in the bush, or with the people from the fiery cloud. Then again, by the silent, unseen, all-pervading influence of His Holy Spirit, speak into the very souls of men; as says David, 'the Spirit of the Lord spake by me, and His word was in my tongue;' that Spirit—the mighty rooach—by which in them orning of creation Jehovah moved upon the face of the waters, and out of chaos made light, order and beauty; that Spirit, by which, as Job says, 'He garnished the heavens; that Spirit by which He came upon His servants of old, and moved them to mighty deeds; that spake by His servants the prophets, revealing hidden mysteries to come. In His omnipotence enthroned; by His Memra, pillar of cloud, or Shekinah, He spake; by His Spirit He worked. It was Jehovah, All-wise, All-powerful—creator and upholder of all; it was God, by the secret, silent, all-pervading influences of His Spirit, it was God in the open manifestation of Himself in the cloud and fire and human flesh; it was God in mysterious, unseen agency. Yet while the manifestations employed, and the language used imply plurality, there is unity—there is but one mind—one God—these three are One!"

"The Memra or Word was made flesh and tabernacled, shekinized among us, and men beheld His glory. He said, 'as long as I am in the world, I am the light of the world.' When His earthly mission was fulfilled, He said to His disciples: 'I return whence I came, to My Father, and your Father; but if I go away I will send you the Comforter, the Holy Ghost, to abide with you forever. And when He is come He will convince the world of sin and of righteousness, and of judgment. He shall testify of me, and bring all things to your remembrance whatsoever I have spoken unto you. But tarry ye at Jerusalem until ye be endowed with power from on high.'

"They had not long to wait, and the waiting was in prayer and faith. At the feast of Pentecost, while the multitudes of your brethren were assembled at Mount Zion, the promise was fulfilled; the Spirit came like a rushing mighty wind, and filled all the house. It was like the return of the fire and cloud of the wilderness. It sat upon them like cloven tongues, or lambent flames of fire. The astonished multitudes heard the declaration of the new tidings, and thousands believed in the Messiah. The coming of this Spirit was the visitation of God-Bathkol coming again to Jerusalem. It was the fulfillment of the promise of which we have spoken-God returned unto Zion, and causing His Shekinah to dwell in the midst of Jerusalem. It was the glory of which Isaiah spake; that God would kindle upon the dwelling places of Zion, and upon her assemblies—a glory which came to all, and which is still with us like the glory cloud

of the wilderness, over all the spiritual assemblies of Jehovah. It gives us light, it defends and guides and comforts. In unison with this, one has aptly said: 'Christ was the Word of God; but the Spirit was the Word of God—Christ was the Word manifested in the flesh—the Spirit was the Word manifested to the flesh. At the consecration of the Tabernacle the cloud descended and took possession of the place; at the beginning of the gospel the Spirit descended and took possession-hence the Spirit is the guide—the pillar of cloud to the church.'* And so I say again, whether it is God the Father enthroned in high heaven, or the Memra-Shekinah-the Word made flesh; or the silent, unseen, all-pervading influences of the Holy Spirit speaking to the inmost soul—these three are one—one God over all blessed forever.

"I say again on this great fundamental truth—the unity of God—rests the whole structure of our holy religion. The New Testament was not an afterthought—not a supplemental building attached to the great temple of your fathers. It was all included in the original design—a part of the same great temple of Jehovah, and its crowning glory as it rises in amplitude and grandeur. One mind has planned; one hand has guided; one Allwise Power controlled, from Eden to Moses, from Moses to Calvary, and will from Calvary till the great top-stone is laid in the magnificent structure—until its glory shall fill the whole earth, and the nations shall gather into it."

[&]quot;God is one," said Ben Achmed.

[&]quot;Yes, God is one, and God is great, and God is good.

^{*}Jeremy Taylor.

From beneath the cloud of glory comes the gentle whisperings of the guiding, comforting Spirit—a still small voice it may be, but like a blazing lamp along our path-

way."

"How clearly," responded the Rabbi, "from the opening cloud the beautiful revelations of the living Jehovah are unfolded. The light of the golden candelabrum shines brighter and brighter—a radiance out of darkness that reaches my inmost soul. I see in Jesus the Messiah, the brightness of the Father's glory—the voice of the Word is sounding in majesty through the world. God is in Meshiah for the reconciliation of men—the Holy Spirit is like Meshiah's continued life. O Lord my God, my heart cries out from its depths for Thy wondrous revelations! The life of the Three all blend in one, and the power from all flows like life-blood through my soul."

"Jehovah, in His adorable goodness," said I, "is ever ready to accommodate Himself to our necessities and capacities. Here He gave His people the pillar of cloud and fire, the Tabernacle and all its appointments—the blood-speaking altars and mercy-seat; and through these they realized a nearness of access to God. Jehovah, as one says, became to them a sort of personality—an incarnation. He spake to them, and they heard His voice. When the mission of these things was fulfilled, and they passed away, Jehovah still answered the yearnings of the human soul for some personal or tangible medium of communication with Him. Then the Word was made flesh and dwelt among us-'a body hast thou prepared me.' We listen not merely to the written word, and to the utterances of the prophets, we come to a living personality-the Messiah-the Word made flesh; we listen to Him as the voice of God. These appointments by the ministration of Moses—all these rituals of the Tabernacle—foretold an incarnation clearer than all the revelations of patriarchs and prophets. God, who at sundry times and in many ways spake in times past unto the fathers, hath in these last days spoken unto us by His Son. Through Him we have access to the Father; He is the oracle, and as we listen we recognize the voice of God."

"The dispensation of the Father, the dispensation of the Son, the dispensation of the Spirit," said Jason, "how blessed! how glorious! God is still with His people a pillar of cloud and light for all. The Apostle Paul contrasted the blessings and privileges of the dispensation of the Spirit with the ordinances of the law given at this Mount Sinai. These had become to him as weak and beggarly elements, to which he was in bondage. The revelations of Messiah swept them away, and in the gospel he found deliverance. The glory of the former dispensation to him had no longer any brightness by reason of the glory that excelled. He found a way through the rent veil into the true Tabernacle, the real temple of the living God, built up of living stones on Messiah, the living foundation, from whom the streams of spiritual vigor flow through all the building. Here he found that the true cloud, the real Shekinah, was the indwelling of the Holy Ghost."

"In this wilderness," said Elnathan, "the Eternal One came down and touched the earth; in Judea the heavens were bowed down, and the earth lifted up, and God and man came together. Why should men wonder that we call the Word God? When Jesus speaks it is

the voice of God; when Jesus works it is the sweep of the arm of omnipotence! Blessed lessons! Truly the Cloud and the Bush have spoken. But we are to visit the holy of holies; there we shall again stand under the cloud as it rests on the golden throne of the cherubim."

CHAPTER XXII.

THE INNER VEIL.

The Tabernacle, as we have seen, was divided into two parts—the Holy and the Holy of Holies, or Sanctum and Sanctum Sanctorum—Ha-kodesh and Ha-ka-da-shim. The proportions of the division are not stated. One-third of the structure is supposed to have been set apart for the most holy place, as subsequently in the temple, making the inner sanctuary of equal dimensions every way, the height, length, and breadth, each ten cubits.

For the division four pillars of acacia wood, overlaid with pure gold, were set upon four foundations of silver. Over these pillars was a golden cornice, answering in richness and beauty to the other workmanship of the interior. On these pillars of the division, suspended from golden hooks, was the magnificent veil—emphatically The Veil—that concealed the holy of holies and its sacred deposits from all human gaze. The outer veil was ma-sak, a hanging; the inner one pa-ro-keth, a separation.

Some think the two veils were of the same material and workmanship. The pillars of the entrance of the holy place stood on foundations of brass; the pillars of the most holy place stood on silver, and this veil was probably of more beautiful and costly workmanship. This would serve to impress the mind with the superior dignity and sacredness of the inner sanctuary.

This veil, in the tenth chapter of Hebrews, is made a

type of the flesh or body of Christ; thus, when His crucified body was torn on the cross, this veil, then of the temple, was torn in the midst from top to bottom. This veil represented the separation between man and God, or between earth and heaven, and could only be removed by the blood of Christ. So the blessed hope of the Christian is represented as reaching to that within the veil; that is, into heaven itself, where Christ, the forerunner, has now entered.

Dr. Gill sees in this veil, not a type, we suppose, but an emblem of many of the characteristics of the Savior; its being made of fine linen denotes the purity of His nature, life, and righteousness; of twined linen His strength, courage, and steadfastness; of blue, purple, and scarlet, the several graces of the spirit with which His human nature was adorned, His flowing zeal for His Father's glory and the good of His people, His bloody wounds, suffering, and death, the dignity of His person, and His glorious exaltation—purple and scarlet being the colors worn by kings.

As the company approached this royal hanging, it was with a deeper feeling of awe and reverence than they had felt in any other part of the court of the holy place. They seemed to be coming nearer the more immediate presence of Jehovah.

"Standing before this veil," said one, "we have some lessons to learn before we pass behind it. Beautiful to the eye, costly in material, rich in colors, through this is the access to the high throne of God. If these curtains are glorious, how much greater the glories they conceal!"

"Behind this veil," said Ben Achmed, "Jehovah,

blessed be His name, was enshrined upon a throne of gold. It was a point of etiquette among ancient sovereigns, and is so among some Orientals at the present time, not to vouchsafe the privilege of too near an approach to their persons, unless it be their ministers, favorites, or waiting attendants. Seated upon a throne canopied with curtains, they kept themselves in seclusion, thinking by this to secure greater respect and reverence from their subjects. So here the people were taught to reverence Jehovah—they must not rush heedlessly or profanely into His presence."

"Here," said another, "the officiating priest in the holy place came near the throne. Moses was directed to set the golden altar before the veil; and when the priest burned the morning and the evening incense, and caused the perpetual fragrance to ascend, though he could not see the mercy-seat, he could look toward it, and present his incense in that direction. So, in our devotions, though with the eye of sense we can not see the throne of grace, we know that we are near it, and, like the Psalmist, we can direct our prayer and look up."

"I think," said Elnathan, "there is an instructive lesson in the approach we have made from the outer door of the court to this inner veil. I see in it a beautiful illustration of the progress of the Christian life—the progressive steps by which the believer comes to the clearer revelations of God and more intimate communion with Him. We separate ourselves from the great multitudes of the world, and come within the sacred inclosure of the court by the wide opening of twenty cubits, that seems to invite all to enter. We come first to the great altar of burnt-offering; here we can go no further until the blood of the slain victim stains the altar, and the

smoke of the sin-offering ascends to heaven. The sinner, trembling with the burden of his guilt, lays his hand upon the head of the innocent victim and confesses his sin. The lamb dies, atonement is made, and reconciliation and peace with God is found. So we first come to Christ, the great atoning sacrifice, and find pardon through the blood of atonement. We pass the great layer—the waters of regeneration and sanctification. We pass under the first veil, and come to abide in the Tabernacle of God. We enjoy His light, we eat at His table, we offer the incense of grateful and adoring hearts upon the golden altar. At last we come to stand, as we now do, at this inner veil, just by the door of heaven, to wait the opening of the golden gates for entrance into the more immediate presence of Jehovah to behold His glory!"

"Blessed sanctuary of God!" exclaimed Jason. "How much we have learned—how much enjoyed. The golden furniture, the bread, the light, the fragrant incense! And now we stand before the royal veil, and await yet richer revelations. Behind this we shall stand before the sacred ark, the mercy-seat, and under the outstretched wings of the mysterious cherubim, and beneath the resplendent glory of the Shekinah. Dare we enter?"

"This," said Ben Achmed, "was Jehovah's audience chamber—a place of awful solemnity to Israel. It was the type of heaven. Upon the glories behind this veil the eyes of the thoughtless could never wander; the feet of the unsanctified could never enter. Even Moses dared not go in, but stood reverently without the veil, near the altar of incense, and, in answer to his inquiries,

received the orders of his August Sovereign. The silence of this dwelling place of the Lord Jehovah was never known to be broken by the sound of human footsteps, or disturbed by human voice, except when, under the sanctity of the most solemn preparations, the high priest, on the great Day of Atonement, amid the smoke of the fragrant incense, sprinkled the blood of the oblation before the mercy-seat to make atonement for the sins of the people, and propitiate the favor of Him who sat enthroned upon the wings of the cherubim."

"But the barrier," said I, "has been removed. The high priest entered by the blood of atonement, and for us the blood of atonement has been shed. With Christ for our great High Priest we may enter. The veil has not merely been drawn aside, but rent asunder, opened no more to be closed."

"Mystery of mysteries," said Ben Achmed, "my soul adores and trembles."

"In the epistle to the Hebrews," continued I, "we are told that this most holy place was a type of heaven itself; and the veil that concealed it indicated that the way into heaven, the abode of Jehovah, was not yet made manifest while as yet the first Tabernacle was standing. In the fullness of time Messiah came, a faithful High Priest in things pertaining to God—the High Priest of a greater and more perfect Tabernacle. He was laid upon the altar of the cross; the nails and the spear did their cruel work; the darkened heavens, the quaking earth, and rending rocks were indications of heaven's presence and heaven's power. As the priests were officiating in the temple, and the smoke of the evening sacrifice was ascending, in the agony of his soul he cried out: 'It is finished.' The great atoning sacrifice Jehovah had pro-

vided, and to which all others pointed—the Lamb slain from the foundation of the world—was on the altar. Not by blood of goats and calves, but by his own blood he was about to enter into the most holy place to obtain eternal redemption for us.-Heb. ix, 12. And what was the sign? It was seen and felt in the great temple of the mount of Godthe Holy of Holies by an invisible hand was laid open. The mystic veil, that for so many hundreds of years had concealed the sacred symbols, was rent asunder 'from the top to the bottom'—from the top to the bottom. Had the power been of man, it would have been from the bottom upward. From the top downward was by power from on high—it was God's hand opening a way of approach to the throne of grace. The ark of the covenant with its sacred deposits, the cherubim and mercy-seat, were all revealed to the gaze of an astonished world! Where before it was death for man to look, he might now enter and come near to God. Jesus stood forth as the anointed One—the true, living, approachable Shekinah; and the sun in the heavens, as if struck with reverential awe, retired, that the radiant light of the unveiled Son of God might shine forth in more resplendent glory."

"A new and living way," emphasized Elnathan, "was opened to the holy of holies. A new way! The astonished priest ministering at the altar, may banish his fears and look without condemnation upon the unveiled symbols of Jehovah's presence. A new way—they need not wait for the return of the great day of atonement to bear the blood of the slaughtered victim, as a shield of protection behind the veil. Not only a new, but a living way; death shall no more smite the man that enters. The sacrificial victim need no longer die; the blood is no

longer wanted. The atoning Messiah has become the new and ever-living way, and he who enters shall die no more."

"How precious," said one, "these new revelations of God! How plain the way of approach! These hidden emblems have performed their mission, and to them we can now come. The law, one of the sacred deposits of the ark, can now be handled, for it has been kept, honored and fulfilled; the pot of manna so long the symbol of Jehovah's providential care, has given place to the true and living bread given for a famishing world; the rod that once budded in testimony of Aaron's priesthood, blossoms afresh in honor of heaven's newly consecrated Priest, who now alone ministers before God!"

"How wonderful," exclaimed Jason, "yes, we may go The patriarchs had dim visions of the purposes of Jehovah; Moses came nearer and had clearer revelations, but between him and the glory that kindled upon the wings of the cherubim there was an impenetrable veil. Now the veil has been rent, and all men may see what is the fellowship of the mystery which has been hid from ages and from generations, but is now made manifest to His saints, revealed unto His holy apostles and prophets by the Spirit. The veil was a separation between God and man, and could only be removed by the blood The rending of the veil was the abrogation of the ceremonial law; in Christ all was fulfilled. He canceled the handwriting of ordinances that were against us, nailing it to the cross. He broke down the middle wall of partition to make of twain one new man so making peace. In Messiah all separating veils are rent; all become one in Him, Jew and Gentile, Greek and barbarian, bond and free."

"Before this veil," said one, "I am reminded of the gate of heaven. Those holy gates forever bar all impurity. There entereth nothing that defileth, or worketh abomination, or loveth a lie. But let us go in and continue our meditations among the wonders of the inner sanctuary."

"Our Rabbis say," said Ben Archmed, "prepare thyself in the ante-chamber in order that thou mayest enter the palace."

"As we have talked of these things," said I, "the hours have glided swiftly by. The day is drawing to a close: rest and refreshment will prepare us the better to enjoy a visit among the holy symbols of the sacred place."

CHAPTER XXIII.

THE THREE DAYS—AN EVENING AT THE DOOR OF THE TENT.

The oppressive heat of the day was followed by one of those chilly evenings, common among these mountains, that brought the company close about the scanty fire Abdellah had kindled from such scraps of fuel the barrenness of the desert afforded. Many of these quiet evening hours had been to them golden ones, as they had conversed of the mysterious revelations of God. Every advance in the study of the mystic symbols had deepened their interest. They saw in these appointments the handwriting of One whose sign manual was stamped in large forethought and impressive wisdom on all. was something in the wildness and sterility of the desert; the profound—almost impressive silence—deep as the hush of midnight; their complete isolation from all the busy world; the weird light of the moon creeping slowly down the mountain slopes, filling the craggy ravines with ghost-like shadows, that inspired awe, and served to deepen the reverential feelings the lessons of the day had inspired.

In the conversation, Ben Achmed, usually a listener, seemed disposed to lead; and as he had a rich and varied fund of knowledge from which to draw, his companions were always attentive listeners. In physical energy and development he was a man of adamant, but he had a child's heart in the full sense of the teachings of Jesus—

the purity, sincerity and simplicity of the kingdom of hea-He was a Rabbi indeed in all Biblical lore, but he was not merely book-learned; he had a large and varied experience, and his mind had been enriched by deep and serious meditation. His long researches and questionings had culminated in a clear and vigorous faith. Theories, and forms, and abstract doctrines had become to him a secondary consideration. He had found the way to the living altars of God, and in his spiritual communings the intuitions of his deep religious nature had risen above the logic of the intellect, and the prejudices, the narrow-mindedness, and dogmatism of early education, and the mere outward forms by which he had so long been bound. Many things we use as stepping-stones to higher attainments that we afterwards come to cast away. As we progress in the divine life the ritual becomes less necessary; we advance beyond it; we live without it; the spiritual asserts its supremacy; the life becomes a living oblation; the body a living sacrifice the heart a golden altar from which the incense of praise continually ascends to God. The nearer we approach to God the more spiritual our worship becomes. Forms and rituals may at first help us on, but as we advance they become clogs upon the wings of our spiritual aspirations.

"How strange," said the Rabbi, "that Jehovah should lead His people from yonder rich plains of Mizraim to this sterile place which Mosheh called a desert land; a waste, howling wilderness—a great, terrible wilderness where no water is." Deut. viii, 15.

"Jehovah was leading them," said I, "and where He leads we need not fear to follow. The difficult and thorny paths of sorrow often open into the rich pastures of His love. What lessons the people learned even in this deso-

late and secluded place. Man did eat angels' food; Jehovah spread a table for them in the wilderness. He brought streams out of the rock, and caused waters to run down like a river. We often mourn our adverse fortunes, but our heavenly Father knows how out of the bitter soil of adversity to bring forth refreshing harvests of peace and joy. Often, too, the very sacrifices we make, and the comforts we abandon for the sake of goodness and truth, come back to us fledged with angels' wings and laden with blessings."

"Though they were Abram's seed, and though they walked in sadness," said Elnathan, "Jehovah was preparing blessings, not for them alone, but for all mankind. The law of the Ten Words has been like the angel of the Apocalypse flying through the heavens. Our holy religion—our better hopes were born of this seclusion—of these wonderful revelations of the solitary desert and mount. Here the way was prepared for better things to come—no other religion could have given Messiah to the world, and these desert revelations prepared the way."

"A remnant of my people," said Achmed, "still survive. They stand, and have stood as living and perpetual witnesses of Jehovah's care and goodness, and Jehovah's wonderful revelations. Many waters have not drowned them; like the bush of Moses, burning, they have not been consumed. Even now they stand as the ally of the Christian against paganism, atheism, and all forms of irreligion. They with you stand up for the faith of one Eternal, Self-existent Jehovah, maker and upholder of all—the truth that lies at the foundation of all true religion, and all morality; and for the preservation of these great truths the world is their debtor. One

of the grand blessings of Mosaism was in its Messianic hopes. Here my people have erred. They have failed to see Jehovah in His deeper mysteries. My people say that Israel was the blossom crown on the tree of humanity; to this I can now add, that Messiah is the blossom crown on the tree of Israel."

"Jacob in his vision," said I, "saw a ladder; its foot rested on the earth, its top was lost in the glories of heaven, and the angels went hither and thither. If we take away the ladder, we shall miss the angels' visits."

"Israel in the wilderness," said Achmed, "were laying the foundations broader and deeper than they knew. They builded well, and in their hands was a sufficiency of strength, but they understood not that their work was to be from generation to generations. Mosheh was a man of wisdom, and he took to himself mighty men of counsel, and Jehovah, blessed be His name, was over them all, and the foundations were for the nations,"

"Israel," said I, "may well boast of Moses; yet Moses belonged not to Israel only but to the whole world; so of the Messiah. In the beginning God created man—not a man merely, but the whole race. So Messiah is not the son of a man, but the son of man—of the race; He belongs to all men. Our views of these things are too much circumscribed; we must not limit the blessing to race nationality, or particular creeds and faith. Messiah came for us all—to open a wide door.

"Your Hebrew brethren, it seems to me stop short of the fulfillment of the promise—the realization of hope. They have the foundation stones but they fail to erect the structure. They do not pluck the ripened fruit of the tree of their fathers. They sit in the shade of the olive, but fail to gather its fatness. They are in the great school of God, but they stop among the primary lessons. They come to the Tabernacle, but they linger in the court and about the brazen altar. They do not come within the veils, to the full light of the golden candelabrum, and the perpetual bread."

"How difficult," said Achmed, "to rend the veil of early education, and of national prejudice! These long held me in bondage. They were like the new ropes and green withs that held Sampson. But when the spirit of the Anointed One came upon me, I became like that son of Manoah with his full grown locks, and now my bondage is broken; I am across the sea; the angel of Jehovah's presence leads me; the song of deliverance is on my lips. Messiah's spiritual kingdom is the enlargement of Israel; the fulfillment of the promise. Mosaism and Christianity are one; they have one author; one subject; one only aim. They teach one plan of redemption; one way of atonement for sin; both combined are but one grand highway of Jehovah's revelations to lead the nations back to unity and to God-Messiah the end and crowning glory of all."

"I sometimes wonder," said Jason, "your Hebrew brethren do not see these things as Paul saw them when the scales fell from his eyes, and the light of heaven shone round him. Why should not the Jews believe? But many of them, aye multitudes of them, did. Messiah himself was a Jew, from the loins of Abraham and David; the early heralds of the glad tidings were Jews; Paul was a Jew; and when he found the Messiah he did not renounce or abandon his Jewish faith, nor was he an apostate; he was more of a Jew than before. His eyes were opened to understand the scriptures; he saw the fullness

of their meaning—the fulfillment of their predictions. The rod of the law budded, and brought forth fruit. He saw the ripening fruit of the Mosaic tree like a joyous vintage. He hastened with gladness and eagerness to his brethren, bearing the joyous message that had been proclaimed by angels on the plains at Bethlehem. He took with him no new Bible, no new scheme of redemption. The law and the prophets were his ultimate appeal; on them he rested his cause. He went openly and boldly into the synagogues of his brethren, for they were still his brethren, and reasoned with them out of the scriptures, that Jesus was the Messiah. At Ephesus, for three entire months, he met with his brethren in the synagogue, and opened to them the real meaning of their own scriptures, and contended for the faith of their fathers, and the true interpretation of the Messianic prophecies as centering in the Messiah. When arraigned before Agrippa, he rejoiced that he was brought to the judgment seat of one who believed in the prophets, and was expert in all the customs and questions of the Jews. There he asserted the strict manner of his life, and how he stood for the hope of the promise made by God to the fathers. He declared the manner in which he had been brought to an enlarged and clearer understanding of these promises, and that in all these witnessings before his brethren, both small and great, he was saying none other things than those which the prophets and Moses did say should come to pass .- Acts xxvi, 22. Paul did not wish to separate himself from his brethren; he loved them, and sought their spiritual welfare. If with him there was one yearning desire that predominated over all others, it was for the blessing and salvation of his brethren: 'My kinsmen according to the flesh; who are Israelites indeed; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises—whose are the fathers, and of whom concerning the flesh Messiah came?" —Rom. ix, 4, 5.

"Paul was indeed a noble character," replied Achmed, "I have always greatly admired him even when blinded to the excellency and truth of his teachings. You speak of his conversion—it was not so much a conversion as an advance to higher knowledge. He remained in the same school but went up to take lessons in a higher class. My brethren will perhaps condemn me, and spurn me from the synagogue, but like Paul I shall love them still. I have not renounced my Jewish faith; I shall not be recreant to Moses and the law. I still stand on the foundation of the patriarchs, and the prophets; there will I abide, for in that soil are the great roots of the tree that is dropping its fruits on the nations. My Jewish faith is ripening blessed fruits. There is a great difference between abandoning a house, and going up to occupy higher apartments. When I went to algebra and geometry I did not slight or cast away the elementary lessons of my arithmetic; those primary lessons were the foundation upon which I continued to build-the stepping stones to advanced attainments. The ripened fruit is not a condemnation of the leaves and blossoms from which it came. These advanced degrees—the spirituality of the glorious dispensation—are the crown and glory, not the condemnation and rejection of what has gone before. Mosaism is the oldest of all systems of religion-gradually unfolding through all the long agesthe patriarchal, the Mosaic; then the coming of Messiah -the reign of God-the twilight, the coming of the day,

the glorious rising of the full orbed sun! Without this addition Mosaism stands like a broken shaft—an unfinished structure. Add the reign of Meshiah, and there is a fullness and completeness; a harmonious and beautiful whole—base, shaft, capital—reaching like the wonderful ladder of Jacob from earth to Heaven. The blessing of Jehovah upon the patriarchs was like the hills; it came to Israel like the great mountains; it rests upon the crown of King Meshiah like the glory of paradise."

"God make thee a blessing to thy people," said Jason.
"Thou wilt love them more than ever before; the soil of the kingdom grows no hatred. The great heart of Paul went out for his brethren, his kinsmen according to the flesh."

"I understand it now; I shall love them more than ever before. I, with them, am debtor to the goodness and mercy of God; and you Gentiles are debtors to them. Still none of us have reason for boasting. Can the gay butterfly that floats in the sunlight boast over the crawling worm it left weaving a shroud through which it too may yet burst into higher life? Jehovah cares for His people still. 'In anger I hid my face from them for a little time, but with everlasting love will I gather them.' There are higher lessons for them; they will not always tarry in the school of Mosheh."

"I am impressed," said another, "with the manner in which this amazing system of truth has been unfolded to the world. It carries the stamp of the wisdom and guidance of the Divine Mind. To the patriarchs He spake in dreams and visions; by Moses in thunder tones from this Mount Sinai; at last, in the fullness of time, He has spoken unto us by His Son. The earthly mission of that Son finished, from Olivet He ascended to the Father;

but to his disciples he said: 'I will not leave you comfortless. I will send the Comforter the Holy Ghost; he shall abide with you forever.' The dispensation of the Father, the dispensation of the Son, the dispensation of the Holy Ghost."

"These successive dispensations in the history of redemption," said Ben Achmed, "seem to me like three days. First the patriarchal day. It had its morning when Elohim said 'Let there be light,' and the great world sprang from the chaos of darkness—when the morning stars sang together, and the universe rejoiced over the new creation. Adam was created in the image of God, Abel built his altar, Enoch walked with God, and men multiplied on the face of the earth.

"In the noontide glory of that new day Jehovah called Abraham. He built his altar and brought his oblation, and the Father of the faithful passed between the divided parts, and Jehovah made the covenant promise, and imbedded its confirmation in the flesh of his children. Jehovah was preparing blessings for the nations, the burning light was revealed from His throne, and the angels shouted hallelujahs to the ever-living One.

"This day had its night when darkness fell on Mizraim, and the dwellers had no light in their habitations. It was a night—not of rest and sleep, but of wailing and lamentation. Judgments fell on the oppressor, the angel of death swept through the land, and the mighty One was revealed to lift the burden and loose the captive chains. From the agony of that night of trembling was born a new day.

"It was day the second. In its morning light the redeemed people exulted. They had escaped the desert, they had crossed the waters of deliverance, their enemies had sunk like lead in the troubled waves. It was a day of visitation from on high—Jehovah was among His people declaring the promises.

"The morning sun of that new day went up in the heavens, the law of the Ten Words came from Sinai, the priesthood of Melchizedek was given to Levi. It was the day of Jehovah's wonderful visitations, of priests and altars and victims, of atonement and pardon—holy ark and burning Shekinah. At last the Tabernacle gave place to the gorgeous temple. That was the noontide glory of Israel. Jehovah exalted them among the nations. They sang the song of Moses and rejoiced in the God of Jeshuron.

"Again the night came. Darkness shrouded the holy city. The cloud was over Zion and Olivet. The sun was darkened in the heavens, the great temple was shaken, the veil rent asunder. The sacred fire ceased to blaze, the blood of the slain victim to stain the great altar, Bathkol no longer answered, and the Shekinah went up from the wings of the cherubim. The crucified One cried out: 'It is finished.' He was wrapped in the shroud of death, and laid in the sepulcher. The revelations and glory of the second day had passed. Convulsions shook the heavens, and rent the earth, and from the throes of that night of agony was born—

"Day the third. As from the agonies of the night of Mizraim came the day of Israel's triumph, so, from the convulsions of the cross, the trembling earth, and the darkened heavens, came Meshiah's triumph. The golden wand of Jehovah swept the heavens; the glory of the Son of Righteousness kindled upon the mountain tops. It was the coming of the long promised One—the Memra—the Word—the true, living Shekinah. It was the

day of angels' visits—of the glad tidings of great joy, and men sang the song of the Lamb."

"Will the third day have its night?" asked Elnathan.

"Yes; the end of the world, and the great judgment. The sun shall be darkened, the moon cease her light, and time be no longer. The sea, death, and the grave shall give up their dead, and they shall be judged from the great books of the Almighty. Then shall appear the new heavens, and the new earth. The Tabernacle and all the temples of earth shall have fulfilled their mission, the heavens shall be opened, and the eternal day reveal its glory.

"And so this last day shall be an everlasting one—there shall be no night there. The true Shekinah—the Lord God, and the Lamb—shall be the unfailing light thereof. The redeemed shall come to the true Mish-kan kebod Jehowah—the dwelling of the glory of the Lord. The beginning of all things was night, the end shall be eternal day. As in the second day they sang the song of Mosheh, and in the third day the song of the Lamb, so, in this day of final triumph—of finished redemption—patriarchs, prophets and apostles—all the great family of the redeemed, from every kindred, tribe and tongue, shall unite in one grand harmony, and sing the song of Mosheh and the Lamb."

The earnestness of the Rabbi aroused the enthusiasm of his little auditory, and one of them broke out in exultant sang—

"How beauteous are their feet
Who stand on Zion's hill;
Who bring salvation on their tongues,
And words of peace reveal.

How happy are our ears
That hear the joyful sound,
Which kings and prophets waited for,
And sought but never found.

How blessed are our eyes,
That see the heavenly light!
Prophets and kings desired it long,
But died without the sight.
The watchmen join their voice,
And tuneful notes employ;
Jerusalem breaks forth in songs
And Gentiles learn the joy."

The Prayer of Jason.

O God, our Father in heaven, author of good and giver of all blessings; to Thee we come through the mediation of the Anointed One. Help us to offer the acceptable sacrifice of broken and contrite hearts. We rejoice that we can stand within Thy courts, and come even into the great audience chamber of the King of Kings, and hold sacremental communion with Thee. The blood of the great altar hath spoken, the radiance of the golded symbols have illuminated, and the luster of Thy truth has been like clouds of glory. The beginning of Thy words were truth, and truth Thy word has ever been; the way of Thy footsteps like angel guides. Our lips would praise Thee, resplendent source of light Divine. O for that sacrificial fire that flamed upon the brazen altar kindled by the breath of God. Make our hearts like incense altars, from which clouds of sweet perfume came up before the veil. We remember how Abraham received the seal of the covenant of promise; how the face of Moses was resplendent with the glory; how David breathed in sub-

lime strains his adoration; how Isaiah's hallowed lips were touched with living coals from off Thine altar; how the angel of Thy presence floated on fiery pinions above the tents of Israel. O Father, source of all blessings, these lessons of the past do inspire us; may the holy devotions of patriarchs and prophets be renewed within us, and the abiding cloud of Thy presence, and Thy glory overshadow us. We know Eternal Spirit of purity and peace, that Thou art present. These mountains and valleys in all the history of the past instruct us; and in the very hush and silence that broods over the desert wastes, we seem to hear the whisperings of the still small voice of God, like Elijah when he stood at the entering of the cave. We hear the utterances of Thy holy servants from long gone ages; of regenerated seers from the high places of inspiration; from Messiah, whose feet are made beautiful upon the mountains of praise. Comfort and bless us, O thou Father of infinities, and fill us with the unfailing revenues of Thy benediction. Encamp the angels of safety and peace about us while we sleep, and make our night visions like those of Jacob under the ladder of the angels. And when Thy returning sun kindles the glories of the morning upon these mountain tops, may we be prepared to say like Thy servant of old, 'I laid me down and slept; I awaked for the Lord sustained me.' Be still with us, O Thou great teacher, as we continue our contemplations and go to stand behind the veil, by Thy holy ark, mercy-seat and cherubim—symbols of Thy glory-make them speak to us as with tongues of angels. Lift us above all carnal errors; all human follies; all selfish seeking, and make us hear only the voice of God, that we may have soul knowledge, the wisdom that sanctifies, and elevates to God. And when these communings

of Divine things are over, and these revelations of redemption unveiled: when Thou dost send the final messenger to lead us to the invisible land, and to the realm of unrobed spirits, may the unseen hand that closes the visions of earth, open to us the gates of Thine eternal kingdom, to give us deliverance from sin, and perfection in holiness, to praise Thee in the temple not made with hands eternal in the heavens; to stand by the great sea of glass mingled with fire and sing the song of final triumph—the song of Moses and the Lamb. To Thee we ascribe praise everlasting. Amen.

CHAPTER XXIV

KODESH HA KADASHIM—THE HOLY OF HOLIES—THE COMPANY WITHIN THE VEIL—THE ARK AND MERCYSEAT.

Behind the veil in solitude sublime, and awful,
Where even foot of Moses ne'er presumed to tread,
Nor Levite, nor consecrated priest, unbidden, dared to come,
High over all created majesty, and strength,
In glory unapproachable, Jehovah sat enthroned.

Again the company had passed through the court, and the holy place, and stood before the inner veil. Their former conversations had served to deepen the reverence with which they approached the sacred hanging. Before it they paused with reverential awe, as if hesitating to enter into the more immediate presence of God.

"Standing here," said one, "I am reminded of what we have before said of the progressive steps by which we gradually advance to higher knowledge of divine things, and to more intimate communion with God. The three rooms are three successive stages in our advance toward heaven. And so, some reckon three times three of the sacred symbols in this line of progress—the court, with its great altar, and laver, and atoning sacrifice; the holy place, with its table, candlestick, and fragrant altar; and now the inner sanctuary, with the ark, the mercy-seat, and cherubim, to which I would add the holy Shekinah, or glory-cloud—ten in all, and ten is said to be the number of completeness."

"The three rooms," said Elnathan, "are among the arrangements of God; and so one speaks of three altars —the great brazen one of the court, the golden one by which we are now standing, and the mercy-seat which we are about to visit, which He looks upon as the highest form of the altar, and where we come nearest to God—the oblation of the blood, the oblation of the incense, then the holy presence, and acceptance, when at last the blood of atonement is sprinkled, and the work made complete."

"I am reminded," said I, "of another distinction by which one marks these gradations, by the beauty and costliness of the materials composing the holy furniture—the altar of burnt-offering in the court, wood overlaid with brass; the table and the incense altar, wood overlaid with gold; and now the mercy-seat and cherubim, all of solid beaten gold. The same has been remarked with regard to the curtains that form the gates of entrance—the coarser, heavy curtains of the court; the variegated colors of the holy place; and now, this one of the inner sanctuary, the work of the most skillful hands, of blue, purple and crimson, with cherubic figures."

"The altar of burnt-offering," said another, "stood in the court; it was separated from all these richer and more heavenly things. At that altar we must commence. Here faith begins with our first approach to God—obedience to His law, surrender to His will, penitence, confession, obedience—all these lie at the very entrance of the way of holiness. But all these do not entitle us to the interior communion with God, and the deeper mysteries, and enjoyments of salvation, only as we persevere, progressing in knowledge and holiness. But the high priest—our High Priest—has been before us, and has

prepared the way—not by the blood of slain victims, but by His own blood He has entered in, and left the rent veil open behind Him. In the kingdom of Christ, the true Tabernacle, all veils are rent—all human distinctions abolished; all His children are free to all parts of the spiritual temple. Let us enter, and study the higher and more advanced lessons of the house of God."

"From grace to glory," said Jason. "The path of the just is as the shining light shining brighter and brighter. In the holy place we had the light of the golden lamp; behind this veil we shall stand in the brighter light of the Shekinah. Sublimer revelations await us!"

A few steps forward, and the company stood in the most holy place. They looked with wondering awe, and reverence upon the magnificent adornments, and golden furniture—ark, mercy-seat and cherubim—type of heaven.

The room was ten cubits, or fifteen feet long, fifteen broad, and fifteen high—the length, breadth and height equal—the cube is said to signify perfection. The apostle John saw in revelation the New Jerusalem lying four square; the length, breadth and height equal, by which was indicated the perfection of the place. The walls were resplendent with burnished gold, while the curtains of blue, purple, and scarlet, wrought with figures of cherubim, formed a brilliant ceiling impending above their heads. Here they were in the actual Tabernacle of God; to this, all the rest were but accessories. Here, on His throne of gold, above the outstretched wings of the cherubim, Jehovah tabernacled in the cloud of glory.

The common people visited the court, and there brought their oblations and offerings; into the holy place went the priests and Levites to arrange the golden lamps and table of show-bread, and to minister at the golden altar; but this hallowed place no man was permitted to enter except the high priest once a year, and that too after the most solemn preparations, to sprinkle the blood of atonement in the more immediate presence of God.

"What a solemn place," said Jason, "this must have been to ancient Israel, as they gather around the sanctuary of God! This was the inner chamber of the King of Kings, the silence of which was only broken by the rustling garments of the high priest as with unsandaled feet and robe of spotless white, he came, on that one appointed day, to sprinkle the blood of atonement, first for himself, and then for the nation."

On the west side of the room, removed at a suitable distance from the veil, and probably near the west wall, stood the holy symbols that imparted such sanctity to the place—the ark, the mercy-seat, the cherubim, and the fiery cloud. Around this the company were soon gathered in earnest conversation.

Ark of the Covenant.

Among the sacred furniture of the Tabernacle this held the most prominent and peculiar place. The law of the Ten Words had been given in sublime and solemn grandeur from the summit of the burning mount—spoken in the presence of an awe-stricken and adoring people. That law was the foundation upon which all their morality, religion, prosperity and happiness were based. It must be carefully preserved and obeyed. For this the sacred ark was built. In the directions to Moses it was the first thing he was directed to make, and to cover and protect this all the other arrangements were made subservient. "Thou shalt put therein the ark of the testimony." In the dedication this was first put in its place. In size, costliness, skill and beauty of workmanship, as well as in sanctity it exceeded all the rest of the holy furniture. It stood deep within the most holy place, where eye, or foot, or hand unclean never penetrated, overshadowed by the visible presence of the Lord God of hosts.

The name ark in our version is applied to the ship in which Noah was saved, and to the receptacle of rushes in which the infant Moses was laid; that name in the Hebrew is tebah, a boat or vessel; this ark of the sanctuary was ah-rone, a coffer or chest. The same word is used in Chronicles to denote the chest, or box placed by order of the king Joash at the gate of the house of the Lord to receive the contributions of the people when he wished to raise funds for the repair of the temple. What gave this chest of the Tabernacle its sanctity above all others was the sacred use to which it was applied. It is called the ark of God because made by His special direction and devoted entirely to His use. It is called also the ark of the covenant and the ark of the testimony, or witness; because in it the law was deposited, and in that law God had declared His will, and taught the people their duty, and they had declared their acceptance of it, and promised their obedience to it. Thus it was a testimony from God to them, witnessing for Him; and would be a testimony against them, should they be disobedient. Thus it was ah-rone Ha-Eduth—Ark of the Testimony.

Its Size and Form.

The dimensions of the ark are particularly specified. It was to be two and one-half cubits long; one and a half broad, and one and a half high. Reckoning the cubit at eighteen inches it would be three feet nine inches long, two feet three inches broad, and two feet three inches high. It was made of the same kind of incorruptible wood as the other parts of the Tabernacle, and all overlaid with the purest gold, and a heavy crown or cornice of gold was placed around the top. Targum: "A coronal of gold shall surround it." This crown seems to have been very exquisitely wrought with twisted wreathes and undulations, adding not only to its beauty, but serving as a border to hold in place the massive plate of gold that formed the lid or mercy-seat, which we are soon to notice.

Four rings of gold were to be attached to the four corners, two upon each side. Through these were passed long staves of acacia wood, also overlaid with gold, by which the ark was to be borne upon the shoulders of the priests, or Levites, when it was removed. Some say the staves were placed across the end of the ark so that it was borne side foremost.

Wickliffe's translation, about A. D. 1380, is quaint and curious: "An ark of the trees of sechym whose lengthe haue twey cubits and a halfe; the broodness haue a cubit and a halfe, the highness haue in like manner a cubit and a halfe. And thou shalt ouergilde it with cleneste gold with ynne and with out forth; and thou shalt make a golden crowne about by cumpass, and four golden coerclis which thou shalt sette bi foore corners of the ark,

twie coerclis be in o side and twei coerclis in the tother side."

The ark was never to be transported upon a cart or wagon, but was to be borne by the staves upon the shoulders of the Levites. This was on account of its greater sanctity, and also for its greater security that it might not be injured.

The place of this ark in the Tabernacle was in the inner sanctuary, or holy of holies. Here behind the golden pillars and the magnificent inner veil, in unbroken silence, amid awful solemnity of the place, it bore up the holy symbols of God's abiding presence—the mercy-seat, the golden cherubim, and the cloud of light.

The staves by which the table of show-bread and the altar of incense were borne were to be taken out whenever these articles were set in the holy place upon the rearing up of the Tabernacle. But the staves by which the ark of the covenant was borne were on no occasion to be taken out; an express command of the Almighty prohibited their removal. The reason probably was that the staves of the table of show-bread, and the golden altar, standing in that portion of the sanctuary most frequently used, would have discommoded the priests in their daily ministrations, while the ark stood in the most holy place, which was but little used. A more important reason might have been the superior sanctity with which the ark was to be regarded—it was never to be approached or handled unnecessarily. The ark was the symbol of their religion, of the covenant between them and their God. Wherever they went the ark must go; so we are always to take our religion with us.

Contents of the Ark.

Three sacred relics were deposited in the ark—the two tables of the law delivered to Moses upon the mount. upon which were written the ten commandments of the law; God's autograph in stone. As we have before seen God will take care to preserve the record of His revelation to man: His law must not be lost or forgotten. The first tables of the law were broken in the excitement of Moses when he descended from the mount, and found the people engaged in idolatrous worship. New ones were made for the sacred deposit. The ark could not be the receptacle of the broken law; it must be kept whole and entire. The law was a testimony against the people if they transgressed; but this testimony was hidden by the mercy-seat, on which was sprinkled the blood of atonement by the high-priest when he entered the holy of holies; for God's mercy covers and as it were hides His justice when He is approached through the atonement of Christ.

Second, a golden pot or vessel containing an omer of the manna, about three quarts, which Aaron was directed to lay up before the Lord. The design of this was that succeeding generations might see the food with which the Lord fed them during their long sojourn in the wilderness. Ex. xvi, 33. As God arranged for the preservation of His law, so did He also for the evidence of His miracles and mercies. Posterity must see the bread which He sent down from heaven to feed His people, type of the true bread that was to be given for the life of the world.

"The preservation of this sample omer," said one, seems to have been another among the marvels of this

inexplicable food of the desert. Every other attempt to preserve any of it beyond one day or two, when a Sabbath intervened, was a failure."

"It may be in allusion to this omer of manna stored in the ark," said another, "that the Savior is called the hidden Manna. As that manna was deposited in the ark, and preserved in secret in the holy of holies-type of heaven—so Christ the true Manna, the living Bread, has gone behind the veil into heaven itself, and there ever remaineth to minister supplies unto His people. As that hidden manna of the ark was incorruptible, so Christ, unchanged and unchanging, forever lives, the supply of spiritual life to all His people. As that manna remained unseen by carnal eyes, and none but the anointed God was allowed to look upon it, or handle it, so the spiritual manna is all unseen only by the eye of faith, and relished and enjoyed only by him whose affections have been brought into union and communion with God. To such . is given the hidden manna."

To these two interesting memorials was added Aaron's rod; the evidence of his call to the priesthood. Of this we have an account in the seventeenth chapter of Numbers. A rebellion had broken out among some of the families of Levi because the house of Aaron had been appointed to the priesthood. Upon some of these rebellious ones the terrible judgments of the Almighty had fallen. For a definite and final settlement of the question, and to determine who was the choice of God, Moses directed that the prince of each tribe should bring a staff or almond rod, each inscribed with the name of his tribe. The rod of the tribe of Levi to be inscribed with the name of Aaron. These rods were to be laid up in the Tabernacle before the testimony for a night, and he

whose rod should bud and spring with life was to be known; by that sign, to be the chosen of God. In the morning, when the rods were brought forth, it was found that while all the other rods were dry, the rod inscribed with the name of Aaron had budded, blossomed, and brought forth fruit. This miraculous test settled the question of the divine appointment of the house of Aaron to the sacerdotal office, and in this divine appointment all the others henceforth acquiesced. So Moses was directed to take the witnessing rod and bring it within the testimony, and lay it up before the Lord as a perpetual memorial of the choice of Aaron to the priestly ministrations, never afterward to be disputed. Thus, for three reasons, was this the ark of testimony—the testimony of the law, as we have before seen; the testimony of the manna to the food sent down from heaven; the testimony of the rod to the priestly designation.

"In my mind," said Elnathan, "there is an important lesson connected with this test of the appointment of Aaron to the sacred calling. It was certified by life from the dead. We have had occasion, and shall still further have, to look upon Aaron as a type of Christ—of his priestly intercession. The Aaronic priesthood long since passed away. Have we an intercessor—one to stand between us and God—to enter the holy of holies? If life from the dead settled the question for Israel, may not life from the dead settle the question for us—for the whole world?

"Look into the tomb in the garden where they have laid the torn and bleeding form of Him they have taken from yonder cross. Can this dead body live? Can the rod of death blossom with the fruit of life? The morning dawns; where is now the rod that was laid up before

the Lord—the rod of the Prince of the house of David? From the darkness of the tomb, life and immortality have burst into life. He was alive and was dead, and is alive forevermore—standing to-day in the eternal holy of holies to make intercession for us."

"In this ark," said I, "the law was kept—prefiguring to us, as one says, how the law was preserved and kept in Christ our Ark, who fulfilled all righteousness. In the spiritual dispensation, the law was no longer thus to be preserved; but the Lord says, 'I will put my law in their hearts, and write them upon their minds;' and when God's laws are thus again written on our hearts, we keep them in Christ our Ark, whose complete obedience supplies all our imperfections and defects."—Hopkins.

"It is a pleasant illustration," said Elnathan, "some draw from the two materials of which the ark was made, of the two natures that blended in Messiah—the wood of His humanity and the gold of His divinity. The shittim wood planted and nurtured in the earth, yet abiding uncorrupted and incorruptible in the midst of decay; the gold that overlaid the wood, adding strength, value, brilliancy and glory, as the divinity adds to the humanity."

"How precious," said Jason, "these sacred memorials of the golden chest! Here were the testimonials of God's legislation, the law; of God's preservation, the manna; of God's compassion, and the evidence of an intercessor, the mercy-seat. Messiah is the true Ark of the Covenant, and now as really dwells in the midst of the church as the ancient typical ark was in the midst of the Tabernacle."

The Mercy-Seat.

Above and upon the ark was placed the mercy-seat. The Hebrew name is kapporeth, said to be from capar, to cover. The verb is said to be used for the most part in a moral sense, being applied to the covering, that is, the expiation of sins: once a year the high priest entered, and sprinkled the mercy-seat with the blood of an expiatory victim. The Greek version unites the two senses by rendering illasterion epithema, that is, a propitiatory covering, by us called a mercy-seat. Thus we read, in Hebrews ix, 5: "And over it the cherubims of glory shadowing the mercy-seat"—illasterion. So, in Romans iii, 25, speaking of Christ: "Whom God hath set forth to be a propitiation (illasterion) through faith in his blood." The apostle John says: "He is a propitiation (illasterion) for our sins." This was indeed the kapporeth, or covering; for, when sins are pardoned, they are said in scripture to be covered. It was the propitiatory, the mercyseat; because God here showed Himself propitious or merciful.

This mercy-seat was a massive piece of pure, solid, or beaten gold, two cubits and a half in length, a cubit and a half in breadth, and the Jews say a hand-breadth in thickness—about three and a half to four inches. It corresponded in length and breadth exactly to the dimensions of the ark, because, as one says, the propitiation must satisfy the ark in all its length and breadth.

Some are of the opinion that the mercy-seat was the lid of the ark; while others contend that the ark had its own proper lid of acacia wood plaited with gold.

"I am of the opinion," said Elnathan, "the mercy-seat was the lid of the ark. It was the propitiatory, the

mercy-seat covering the law—it was the sinner's protection from the fearful penalty. The mercy-seat removed, there was nothing between the transgressor and the rigors of the burning, avenging law. Mercy saves from wrath."

"It certainly seems to me," said another, "from the account in Exodus, that the ark was finished complete with its own lid overlaid with gold, making a complete receptacle for the sacred deposits. The mercy-seat is spoken of as an object distinct from the ark, formed of gold only. The lid covered the ark, but the mercy-seat covered the lid and the whole ark. So it is said: 'Thou shalt put the mercy-seat above upon the ark.'"

"There is no doubt," says one, "a significant lesson in the fact that the mercy-seat covered the law. God's law is great, holy, sacred; and, in dispensing mercy, that prime fact must never be lost sight of. This was the mercy-seat, but it was mercy conferred through an act of expiation—through the blood of an atoning sacrifice. All pardon must be so dispensed that God's law shall be honored. Mercy and grace must be so conferred that no violence shall be done to the honor and justice of God in His moral government. The attributes of the divine character must be honored and vindicated. While God hates iniquity, He loves righteousness. In the grand consummation of redemption the cry from the multitude of the redeemed shall be: 'Great and marvelous are Thy works Lord God Almighty, just and true are Thy ways Thou King of saints.'*

"The children of God love and obey the law. The first tables were broken, so have we all offended. The

^{*} Newton.

scattered fragments of the broken law hedged up our pathway and hindered our return to God and salvation. Moses entreated God for the people, and in mercy He renewed the tables of the law. Atonement was made for the past, but the law must be remembered, honored and kept. God's people must have the law, the whole law, and obedience is demanded. We are not to continue in sin that grace may abound."

"This mercy-seat," said Elnathan, "is a beautiful type of Christ and His intercession—the great propitiatory to whom we look, who stands between us and the demands of the violated law. 'Herein,' says the apostle John, 'is love; not that we loved God, but that He loved us, and gave His Son to be a propitiation for our sins.' Thus, in our spiritual wants and destitution-our need of pardon-we are invited to come to the mercy-seat-to a throne of grace, where we may find mercy and grace to help in every time of need."

"In the incense of the golden altar," said another, "we saw a beautiful type of the prayer of thanksgiving, as the fragrant perfume ascended to the heavens; but here we come with the burden of our cares and our sins, laden with the consciousness of our guilt, to supplicate the mercy of God-to seek acceptance and forgiveness. And we have boldness to come even into the holiest of all by the blood of the crucified Son of God-by a new and living way which He hath consecrated for us through the veil, that is to say, His flesh. Here we may draw near with full assurance of faith. It is from this meeting and communing with Jehovah that the mercy-seat has become hallowed to every believer. Coming to the mercy-seat is coming to God in prayer. We still have the mercy-seat —the true mercy-seat—of which this costly symbol was but the type. From this mercy-seat we have some of our most significant religious figures, as well as some of our most beautiful and instructive lessons. It is this coming to the mercy-seat, and finding access to God and communion with Him in prayer that gives such significance to that consoling hymn we so often sing:

- "From every stormy wind that blows, From every swelling tide of woes, There is a calm, a safe retreat, 'Tis found beneath the mercy-seat.
- "There is a scene where spirits blend,
 Where friend holds fellowship with friend;
 Though sundered far, by faith we meet,
 Around one common mercy-seat.
- "There, there on eagle's wings we soar,
 And sin and sense seem all no more;
 And heaven comes down our souls to greet,
 And glory crowns the mercy-seat."

"Rich are the lessons of the mercy-seat," said Jason, "but here are these strange golden figures—the cherubim—that stand upon it. 'Of one piece shalt thou make them,' said God, as though in the mind of the Great Architect there was some profound blending of the lessons of the two. Who will open for us the mystery of the cherubim?"

"We linger long," said I, "in the chapel of the burning bush, and under the shadow of the mysterious cloud, and scarcely have we taken note of time as we have gathered around the ark.

"The mercy-seat has yet richer lessons for us, but let us first inquire about this cherubim; I know one of our number has made these mysterious figures a study. Let us ask him to give us an easy lesson. We shall be better prepared for another visit within the veil."

As they departed, Ben Achmed exclaimed: "O Lord God of the heavens, fountain of goodness and truth, give us light. When our dust was turned into mire, and our paths were heaviest, Thou didst set our feet in ways of wisdom, and bring us into the Tabernacle of Thine honor. Here Thou didst open the portals of heaven, and appear in glory among Thine ancient people. Make ark, mercy-seat, and cherubim speak for us, and the splendor of the mystic cloud fall upon us in glory, that we may know that He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. Praise be to Thy holy name, Lord God of the heavens and the earth?"

CHAPTER XXV.

THE CHERUBIM.

According to previous arrangement the cherubim was made the subject of the evening lesson, and one of the company had been invited to give them the result of his studies. As he proceeded to read, it was with the request that there should be full liberty for any questions or suggestions from any of the company.*

The order of Moses was first read as found in Ex. xxv, 18, etc.

"And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy-seat. And make one cherub on the one end and the other cherub on the other end; even on the mercy-seat shall ye make the cherubims on the two ends thereof, and the cherubims shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces shall look one to another; toward the mercy-seat shall the faces of the cherubims be.

"And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there will I meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims that are upon the ark of the

*We give only an abridgment of the paper read, condensing as much as possible to give an intelligent view of the ideas presented.

testimony, of all things that I will give thee in commandment unto the children of Israel."

Ben Achmed read from the Targum of Onkelos:

"And thou shalt make a propitiatory of pure gold; two cubits and a half its length, and a cubit and a half its breadth. And thou shalt make two kerubin of gold, beaten, ductile shalt thou make them on the two sides of the propitiatory. And thou shalt make one keruba on this side and one keruba on that side of the propitiatory; thou shalt make the kerubin on its two sides. And the kerubin shall have their wings outspreading above, overshadowing the propitiatory with their wings; and their faces shall be opposite one to another, toward the propitiatory shall be the faces of the kerubin. And thou shalt set the propitiatory upon the ark over above, and within the ark thou shalt put the testimony that I will give thee. And I will appoint my Word (Memra) with thee there; and I will speak with thee from above the propitiatory, from between the two kerubin that are upon the ark of the testimony, that I may commune with thee for the sons of Israel." (Translated by Etheridge.)

Cherubim is the plural form of the Hebrew, cherub being the singular. In the adoption of the word into the English language a regular plural form is given to both words; thus we have cherub, and cherubs; cherubim, and cherubims; but cherubims, Webster says, is a barbarism.

Our first inquiry relates to the form of the cherubim. Here it is important to have a correct understanding of the terms we use. Living languages are constantly changing, and many terms now used convey an entirely different idea from what they did in the Bible language of ancient times. By a cherub in modern language, we

usually mean some form of an angelic being—a human being transformed to a celestial state. Sometimes the likeness of a beautiful child embellished with wings, used often as a symbol of innocence or loveliness. But the cherub of the Old Testament is something entirely different from these.

Webster's definition of cherub and seraph are also liable to mislead us. He says: "Cherub, in scripture, is one of an order of angels variously represented at different times, usually regarded as distinguished by their knowledge from seraphim supposed to be ardent in love." But there is nothing in scripture to indicate that the cherubim belonged to any order of angels, or that there was any distinction of rank or attributes between them and seraphim, or that the seraphim of Isaiah, the only place where the term is used, were different from the cherubim of the Tabernacle and Temple. It is only in the conventional use of these terms in modern times, that we make such a distinction—such use of these terms had not attained in Old Testament times. We are now accustomed to speak of angels as disembodied human beings with wings, but there is no indication that such were the angels of Moses and the patriarchs, or that men attached any such idea to the term. Angel was a term used to denote any messenger of the Almighty employed in the execution of His will, as often applied to the inanimate as to the animate objects of creation. The cherubim which we are now called to consider, as we shall constantly have occasion to notice, were ideal forms, or conceptions, having no corresponding representatives among the living beings of the creation of God.

The cherubim of scripture are compounded of selected

parts of the lion, the ox, and the eagle, with usually a preponderance of the human form. They varied in the kind and number of the composite parts used; sometimes a union of the four heads upon one body, sometimes two, and sometimes but one. Sometimes they were made up of but one animal body with the head of some other, and sometimes with wings attached. Sometimes the form had four wings, sometimes six, and others again only two.

The animals selected are from the highest type, or noblest representatives of the field, the forest, and the air—the ox, noblest and most useful among the domestic animals; the lion, monarch of the forest, most majestic and noble among the wild; the eagle, king of all the feathered tribes, best fitted to symbol the dominion of the air. From each of these animals is selected some life-power in which it excels. The qualities represented are numerous and varied; symbolizing not only creatures of their kind, but the highest and most perfect qualities of that kind. The head of the eagle, keen, penetrating and far-reaching vision; the wings, celerity and rapidity of motion, speed and ubiquity; the ox, strength, docility, patient endurance and productive industry; the lion, royal majesty, dignity and courage; the man, free consciousness, reason, intelligence, authority and general dominion. These would be prominent among, perhaps many other qualities that might be suggested. It is not probable that all these traits were intended to be symbolized in every or in any form, but sometimes one, sometimes another, according to the use made or lesson intended in the symbol employed. Thus we see in these ideal figures of the cherubim, first of all, man predominant, and then all animated nature connected with him in his admission to the divine presence, and to the symbolism of his earthly courts. The humanity predominates as representing the highest intelligence of all earthly things. As God in the creation gave man the dominion over all, the intelligence of man gives direction to all the others, as in the cherubim of Ezekiel's vision, while God in His glory sets His throne high over them all. It may be a question whether these animal forms were selected as representatives of the particular and special attributes named, or simply as general types of the highest and most perfect forms of the earthly creation—of the field, the forest and the air—subjected to the dominion of the man, and through him to the Jehovah as the infinite Creator and Ruler of all.

The ancient rabbis were accustomed to say: "There are four which have principality in this world: among intellectual creatures, man; among birds, the eagle; among cattle, the ox; and among wild beasts, the lion. Each of these has a kingdom, and a certain magnificence, and they are placed under the throne of glory to show that no creature is to exalt itself in this world, and that the kingdom of God is over all."

The uses of these symbolic figures were not confined to the Hebrews; they were in general use among other nations of antiquity—sometimes in their religious forms of worship, sometimes in the affairs of state—sometimes as national emblems, and sometimes adopted by individuals—as by kings, as symbols of their power, dominion and authority. Many of these symbolic forms have, in modern times, been exhumed from the ruins of ancient Egypt, Nineveh and Babylon. Among these nations the form seems to have varied still more than among the Hebrews. As the heads upon the bodies varied, so also the

feet and the legs—those of one animal form being attached to the body of another. A common form of these hieroglyphic figures was the body of a lion with the head of a man, and sometimes wings attached, as in the common Egyptian sphinx; sometimes the body of a lion or an ox, with the head and wings of the eagle. If simplicity and compactness of form were desired, the body of an ox, with the mane and paws of a lion, and the head of a man, would combine in one some of the qualities of the four.

In some of these designs the symbolism can be easily traced, in others it is more difficult. Layard, in speaking of the sculptures of Assyria, says that power was probably typified indiscriminately by the body of the lion and the bull. In some instances the symbolism would be quite opposite of the qualities we have mentioned; for the same animal that represented majesty, power and dominion, might in other circumstance indicate fierceness and destruction, as the eagle swooping down upon his prey an emblem of impetuous judgment and punishment, or the lion rending and tearing his prey in pieces. When these different animal forms were united, as in the cherubim of the Hebrews, they were doubtless intended to symbolize the highest qualities known to man. Sometimes duality, sometimes plurality of ideas were expressed in the same composite figure.

In the cherubim of the ark the form adopted can not now be certainly known; it was probably the human body with wings attached, with but one head, whether human or selected from one of the animal forms we can not know—but probably such was the case, while the lower extremities may have been those of an ox as seen subsequently in Ezekiel's vision. They seem to have but one face each, and these turned inward toward each other, and toward the mercy-seat, and probably looking downward to it. The cherubim of the ark were sculptured images; but other representations of them abounded in the Tabernacle. They were wrought, by the genius of the weaver and the embroiderer, into the texture of the beautiful curtains that ornamented the interior of the holy and most holy places. In Solomon's temple, the interior walls were ornamented with cherubim and palmtrees—a palm-tree between a cherub and a cherub. And every cherub had two faces—the face of a man and the face of a young lion-so that the face of a man was toward a palm-tree on one side, and the face of a lion toward a palm-tree on the other side; and thus it was made through all the house round about. Here the cherubim had two faces each; they were carved in relief, and could well show but two faces; and in this Solomon probably followed the original pattern of the cherubim upon the tapestry of the Tabernacle. The base of Solomon's great layer in the court of the temple was also embossed with figures of cherubim. This free use of these images is evidence that they were a prominent and favorite hieroglyphic of the ancient Hebrews, and from this we conclude they must have had an important symbolic significance. What this was we have yet to inquire.

In the early history of men they were so much accustomed to symbolic representations, and these assumed such a vast variety of forms, and so many different things were symbolized by the same, or similar composite forms, it is now impossible to analyze them. The same symbol was, perhaps, used by one people to represent something

entirely different from what was understood by another people. It is natural for men, especially uncultivated men, to speak in symbols and parables. Even at this time the most cultivated nations are continually originating symbolic forms—pictures and statuary—hieroglyphics that address themselves to the eye, and speak a sort of universal language—a language plain to the initiated, but enigmatical often to the stranger.

Whether, in these symbols, the Hebrews borrowed from the Egyptians, we have discussed in another place. Clemens Alexandrinus thinks the Egyptians imitated the cherubim of the Hebrews in their sphinxes and other hieroglyphic animals which they placed at the gates of their temples and at the base of their obelisks. Many eminent men feel great reluctance in admitting a similarity between the Hebrew cherubim and the compound figures of heathen nations, as though it was an admission that the Hebrews in their religious rites copied from the heathen. But what reason have we to fear any harm to the truth by admitting the similarity of the religious symbols of the Egyptians and the Hebrews? A common religious symbolism was early introduced among men. Originally all mankind had the same object of worshipthe same forms, ceremonies and symbols; all these things originated in one common source, and spread from one common center. As men became scattered, and grew up into different nationalities, these religious ideas and forms would be to a greater or lesser extent preserved; and, as some nations degenerated into idolatry, the same forms and ceremonies of worship would be used, though perverted and debased to a dishonorable and sometimes shameful use. So far as the cherubim were concerned, they were among the earliest religious symbolism of the world, originating in the appointments of God at the gates of Eden, carried down the stream of time in the traditions and usages of men. The Egyptians did not have the symbol from the Hebrews, or the Hebrews from the Egyptians; they were of God, and belonged to the original appointments of the true worship.

The size of these figures is not mentioned; but as the ark was only two cubits and a half long they must have been much less than life size. The cherubic figures upon the curtains were probably about the same size as those upon the ark. Though the shape and size is not mentioned, particular direction was given to Moses as to the position in which they should be placed. They were to stand upon the ends of the mercy-seat, with their faces turned toward it and toward each other.

The ark and mercy-seat were subsequently removed into the temple built by Solomon; here he constructed two additional cherubs of huge dimensions of olive wood overlaid with gold. These he set in the holy of holies, so that the wing of the one touched the one wall and the wing of the other touched the other wall, and their wings touched one another in the midst of the house. In this position the cherubim of the ark covered the mercy-seat, and these large ones, stretching their wings from wall to wall, covered the whole ark and the smaller cherubs standing upon it.

Some infer from Ex. xxxvii, 7, 8, that the cherubim and mercy-seat were all to be made of one piece, or from the same mass of gold, not cast but beaten out with the hammer. But the language does not necessarily imply this. To construct a figure, whether the body of a man or a beast, with two extended wings, measuring from two

to three feet from tip to tip, much more, too, with the entire mercy-seat, with the hammer, out of one solid mass of gold, would seem to be an unnecessary, if not an impracticable piece of labor. It is not probable that any such process was required. The Hebrew term rendered beaten, we are told, literally means solid—a whole mass—a solid body of some material mentioned, without any mixture, made hard by being beaten or flattened by pressure. The Douay version applies the word to the gold, and not the work: "Thou shalt make the two cherubim of beaten gold." They were probably made separately, first cast, and then smoothed with a graving tool, burnished, and made fast to the ends of the mercy-seat.

How much significance is to be attached to the fact that they were to be of one piece with the mercy-seat, we may not be able to know. There must have been some good reason for it, or it would not have been so ordered. They were sacred symbols, to be preserved with great care; and as they were to rest on the mercy-seat, and be transported from place to place with the ark, there was a necessity that they should be made secure to the heavy plate of gold upon which they rested, that they might not be easily removed or injured by falling. But while we find in this a practical reason for their being thus made fast to the mercy-seat, many think there is a deeper-a spiritual significance—in the position they thus occupied. It may be so, for in considering the cherubim they are not to be taken as a separate symbol. They derive their importance from their connection with the mercy-seat, the throne and the Shekinah. In all the aspects in which we shall see them, in the Tabernacle and in the temple, in the visions of the prophets and the apostle, we shall find them in connection with the throne and the manifestation of the glory of God, aside from which they seem to have no mission.

The Significance of the Cherubim.

While it is comparatively easy to settle upon the general form of these cherubic symbols, the question of their significance is a much more difficult one. Why were such figures introduced into the symbolism of the Tabernacle?

It is more curious than instructive to look through the numerous writers upon this subject, and notice the variety of opinions that have been advanced. It shows an indefiniteness and uncertainty in our knowledge of these emblems that opens the way for many conjectural hypotheses. Where such uncertainty exists there are always those who, instead of confining their conclusions to known facts, are ready to indulge, and often quite freely, in imaginary and sometimes presumptive fancies. Let us endeavor to search out and eliminate what is mere conjecture, and ascertain what we have that may be relied upon as definite knowledge upon the question.

Some writers, referring to the original Hebrew, have given us elaborate examinations of the derivation and original meaning of the word cherub—among more recent writers, Professor Rush has a lengthy and critical argument—but the conclusions are uncertain and unsatisfactory. They have too many assumed and conjectural premises to make them reliable. We are forced to the conclusion that others have reached, that nothing satisfactory can be gathered from the derivation of the word. The prominent theories upon the significance of these symbols may be briefly summarized as follows:

Dr. Adam Clark, and we mention him only as a repre-

sentative of a class who hold the same theory, considers them to be emblems, or representatives of the eternal power and godhead of the "Almighty." So Bellamy says they were figurative representations—symbols of His almighty power and perfections.

But this would have been in direct conflict with, and seems utterly inconsistent with the command against graven images—a point guarded by Jehovah with the greatest care and jealousy. God has always been careful in all revelations of Himself to exhibit no similitude that could be imitated. We can not suppose that after the imperative command to make no likeness of any thing in heaven, the earth, or the waters, as a likeness of Jehovah, or as an object of worship, that He would immediately order these representations of the "Almighty" to be set up so prominently in their very place of worship!

Others think that though not designed to be an image or effigy of Jehovah, they were symbols or representatives of some of the attributes of the divine nature—of power, dominion, authority and the like. In answer to this we may say, the cherubim were symbols or representatives of the most perfect forms of creaturely lifeof the highest attributes of the noblest things of God's creation, but not of the attributes of the Almighty Himself. Jehovah dwelt not in the cherubim, but over and above them. He was higher, wiser, nobler, more powerful than them all. So prayer was addressed not to the cherubim, but to Him that was over them-"O Lord God, who dwellest above the cherubim "-an unmistakable distinction was made between Him who inhabited and the place of His habitation. The cherubim then did not represent attributes of the Almighty; they occupied the position of creatures; they possessed, not a ruling, but a ministerial character. As one says they served, they worshiped, they adored.

Others again make the cherubim representatives of the attendant angels of God. Maimonides makes them expressive of a belief in the existence of the angels of God, and to confirm men in that belief. Many other Jewish rabbis have held a similar opinion. Drs. Owen, Macnight, Mr. Pierce, and many other eminent divines, have expressed the belief that they symboled the attendant angels around the throne and the sanctuary of God—ministers of the Almighty attending through both dispensations.

So Patrick says: "Bochart seems to me to speak judiciously when he says they were not figures of angels, but rather emblems, whereby in some sort the angelic nature was expressed." So another says, they are supposed to represent the holy attendant angels who have always accompanied the Shekinah, or Divine Majesty; not by any effigy of an angel, but some emblem of the angelic nature. They looked toward the mercy-seat and stretched their wings over it, denoting their attendance on the Redeemer, their readiness to do His will, their presence in the assembly of the saints.

That they represent angels is a more plausible and less objectionable theory than the other we have mentioned, and is one pleasant to contemplate, but by no means capable of proof. There are embarrassing, if not insuperable objections to this interpretation. The term angel, as used by these modern writers, as we have before seen, suggests an entirely different idea from the term angel as used in ancient times. The disposition to regard these figures as symbols of attendant angels is at this time greatly diminished. No passage of scripture

occurs where the cherubim are in any way allied to what popular belief now regards as angelic beings. No allusion to angels that savors, in the least degree, an allusion to cherubic symbols; while in John's vision in Revelation the cherubim are clearly distinguished from the angels.

Another class of expositors make the cherubim typical of the ministers of the gospel, or the preachers and expounders of the word, both under the Old Testament and the New. This is a favorite theory of a voluminous English commentator (Dr. Gill), and several others coincide with him. He follows out the analogy between these hieroglyphic symbols and the ministers of the word at great length-their understanding, humility and tenderness, as signified in the face of the man; their strength, courage and boldness, as seen in the lion; their labor, patience and diligence, as shown by the ox; their quick sight and penetration into divine things, as shown by the keen vision of the eagle. This interpretation he applies to the cherubim of the ark; to those of Ezekiel, and also the living creatures of John's revelation. But his similitudes are often fanciful and irrelevant, sometimes puerile. This interpretation is based, in the commencement, upon a mere presumption, and is sustained by no conclusive arguments. Why should the cherubim be made to represent ministers of the gospel more than any other class of persons? If it is because points of resemblance can be traced between them, we might as well assume they typified the elders of Israel, or the workmen of the sanctuary, or Moses himself; for these analogies can be traced every-where, and would be as conclusive proof in the one case as in the other. As we said with regard to the angels so of these, we know of no

references in scripture that identify the cherubim with the ministers of the word of God.

A writer in Plumpter's Bible Commentary presents another and somewhat novel view of this significance of the cherubim. He endeavors to show that the qualities generally fixed upon, as royal majesty, powerful strength, patient and productive industry, soaring energy, and angelic nimbleness of action, and far-sighted vision, are not the qualities designed to be represented by the animal forms of the cherubim; nor are they designed to suggest the thought of powers added to man.

The wings of the cherubim, he says, are the symbol of the wind, and through the wind suggest the thought of all inanimate creation. When we turn to the animal faces, he continues, there can of course be no doubt but we have in them the representative of creation in its animated sphere, thus bringing together a symbol of the whole creation of God.

The meaning of these animal faces, he says, is to be sought in a direction entirely different from that in which it is generally, if not always looked for—not in the higher and nobler, but in the fiercer and more terrible qualities of the animals selected. So, for the ox, he would substitute the unmutilated male as emblematic not of patient industry, but of strong and fierce rage, suggestive of a power ready to avenge and punish the intruder; the lion denoting not the majesty, but the terror of royalty, bringing before us the thought of an animal tearing in pieces his prey when none is able to deliver; the eagle, the celerity and swiftness with which he darts upon his prey, like swift judgments upon the enemies of God. These, then, are the qualities symbolized, he thinks, in the animal faces of the cherubim, qualities

that strike terror into the hearts of men; suggesting a destructive force that nothing is able to withstand—symbolizing the severity, justice and power of God; the rigor and jealousy with which He guards His throne and law.

This certainly represents the cherubim in an entirely different aspect from what we are accustomed to contemplate—far from the sweetness, the inviting and encouraging aspect we expect to meet at the mercy-seat. It seems hardly worth while to attempt to refute so unpleasant, perhaps not too much to say, so repulsive a theory as this. It hardly seems possible that Jehovah, while instituting the means to win men from transgression back to holiness and Himself-erecting the mercy-seat, the place of atonement and reconciliation, would surround His throne, the place of His mercy, and the brightness of His glory, with such symbolic figures as were continually designed to suggest the idea of tempest and storm, indignant wrath, and fierce, vindictive retribution. ancient Hebrews understood that mercy was the supreme of all the attributes of God. The design of the mercyseat, and all connected with it, was not to terrify with the fear of wrath, but to encourage with the assurance of mercy.

Bahr, the representative of the German mind, who has written most ably on the Old Testament types, and who is more quoted than any other, seems to abandon all other views, and sees in the cherubim the representative of redeemed men; or rather of the whole redeemed church of God. Many eminent writers follow him in this. The cherubim, they say, combined in itself the most perfect kinds of creaturely life—an image of the creature in its highest form. And where, one asks, do

we find this creature in its highest form? Not among angels, but in redeemed and perfected humanity—they only stand in the Redeemer's blood, of one piece with the mercy-seat, as the church is one in Christ—around them the glory of the fine gold, over them the effulgence of the divine glory.

The Explanatory Commentary says: "The prevailing opinion is that these splendid figures were symbolic, not of angelic, but of earthly and human beings—the members of the church of God, included in the dispensation of grace—the redeemed in every age. Thus these hieroglyphic forms symbolized the qualities of the true people of God—courage, patience, intelligence, activity," etc.

Professor Bush has said as much on this theory, and said it as well as any one to whose writings we have ready access. He considers the cherubim as adumbrating a human, and not an angelic order of beings; and from this he goes on to give his reasons in an ingenious argument; that the symbol involved not only the idea of perfected humanity, but the idea of a multitude; that here was a mystic emblem, not only of the great congregation of the wilderness encamped about the Tabernacle, but one from which it is easy to convey the similitude to the great company of the redeemed—the real Israel of God that shall ultimately surround the throne.

A modern writer (Atwater), who has given us many most excellent things on these themes, expresses this idea as clearly as any one. He thinks the cherubim are to be regarded as symbols of the glorious qualities, or attributes of the Savior in carrying on the great work of our redemption, and of the attributes or qualities His

ransomed people will share with Him in the glory of His heavenly kingdom—the cherubim are the representative of our humanity in its glorious state. The representative of creaturely life in its highest excellence, such as was found in paradise before the fall, when man lived in intimate companionship with God; and such as there will be in the restored paradise of the New Jerusalem—they represent the great multitude of the redeemed out of every kindred, and tongue, and people, and nation, dwelling with God in fullness of life.

These writers then proceed to draw the comparison between these redeemed ones and the cherubic symbols, as others have between them and the ministers of the gospel—from the lion, the peerless majesty and matchless courage; from the ox, exhaustless strength; from the eagle, celerity and rapidity of purpose—His people sharing with Him in all these glorious qualities in the triumphs of His kingdom; in fact, like Him in every respect in which a creature can be like the Creator.

Now all this is pleasant for the redeemed to contemplate; and that they shall share in the heavenly qualities and perfections of their glorious Redeemer is plainly enough taught in the word of God; but that the cherubim were types of this class of persons, and of these characteristics of the redeemed is entirely wanting in any reliable scripture proof. This theory rests upon the same kind of arguments, and has no more solid basis than the angelic one. It has its foundation in the uncertain and disputed derivation of words, and in the analogies that can be traced between the qualities of the cherubic symbols and the redeemed. To trace out these analogies is pleasant and may be instructive, but they prove noth-

ing conclusive as to the original significance and design of the symbols upon the ark.

At the east of Eden, as the first born sons of men gathered at the altar, there were the cherubim and the Shekinah—the overshadowing cloud of the divine glory. We have reason to believe these symbols continued to be used during the patriarchal ages among the sons of God. We can not conceive how they would or could have suggested to them the idea of a redeemed people whose restoration was yet in the future. We can not see how they would have suggested any such idea to the people in the wilderness as they gathered around the Tabernacle, or carried them in the midst of their moving camp. Not even Isaiah, or Ezekiel, in their impressive visions, seem to have gathered any such lessons from them. Such an interpretation must have arisen in far later times, even subsequent to John's vision upon Patmos, where, in his view of the final triumphs of the gospel, the beasts or living creatures—which are understood to be the cherubim—are represented as joining with the elders and the great company of the redeemed in the universal song of the redemption and in ascribing glory to the lamb.

Whatever ultimate design there might have been in these mystic figures of the ark as typical, and looking forward to a progressive and more advanced work of redemption, there must have been an immediate and present lesson for Israel—they must have been intended to instruct and impress the people among whom and for whom they were made, and who daily gathered around them in their worship. What did these golden symbols say to an inquiring Israelite? What the general lessons they conveyed?

CHAPTER XXVI.

THE CHERUBIM—CONTINUED.

As we proceed with this inquiry let us in part anticipate our conclusion, and see what reasons we have to sustain it. Passing all other theories, the cherubim, we think, were intended, first and primarily, as symbolical aids to exalt in the estimation of the people the grandeur, glory and supremacy of the Lord God of heaven and earth over all created life and intelligence, and over all idolatrous objects of worship. As such they were not to be used, and could not be taken as a separate symbol; they have their use and significance only as they stand in connection with the ark, the mercy-seat, and the Shekinah—the throne of God.

It is generally admitted by all writers on this subject that the cherubim of Eden, of the Tabernacle and the temple, of the prophets and of John's revelation are of the same general symbolical import. What then can we learn from these several accounts of these figures in their different aspects and relations?

The reader then went into an examination of the appearance and probable design of the cherubim at Eden; but we have room for only a very brief allusion to his statements, which related not only to the establishment of worship at Eden, but it was continued through the patriarchal ages.

When man for his sin was expelled from paradise he was not doomed by his Maker to irretrievable ruin. Je-

hovah placed at the east of the garden "the cherubim and a flaming sword that turned every way to keep the way of the tree of life."—Gen. iii, 24. The word keep here is to be understood not in the sense of to guard but to observe; as blessed are they that keep-observe-His commandments. Sword is here used in a figurative sense, not as a weapon of vengeance, but to express the flashing appearance or convolutions of the fire that accompanied the cherubim, just as the well-known motion of a flame folding back upon itself was seen with the cherubim of Ezekiel, where the same word is translated "a fire infolding itself." One of the Targum paraphrases: "He caused the glory of His presence to dwell of old at the east of the Garden of Eden, above the two cherubim." Jamison says the passage should be rendered: "And He dwelt between the cherubim, at the east of the Garden of Eden, and a fierce fire, or Shekinah, infolding itself to preserve the way of the tree of life." The symbol of God's presence at Eden was like that at the Tabernacle—the cherubim and the Shekinah, or cloud of glory.

The common or popular idea of the cherubim at Eden represents them as a kind of angelic beings, stationed at the entrance of the garden, wielding an avenging sword—figure of wrath and retribution—to deter men from any approach to the tree of life. This seems to be an entire perversion of the meaning of these significant symbols. Their mission was not one of wrath and impediment, but of mercy and encouragement; not to hinder, but to aid man in a return to God and the enjoyment of the lost paradise. It was the voice of the same God as in the Tabernacle, saying: "There will I meet thee, and commune with thee from between the cherubim."

The symbolism was the assurance of the presence of Jehovah among men-of His glory and universal dominion. It taught that all created beings-all that was wise and powerful, noble and majestic, patient and enduring, intelligent and active—the denizens of the field, the forest, and the air, were the workmanship of His hand, were beneath His feet, and subject to His will. Above them all He set His throne; they all proclaimed His wisdom, power and glory.

From the time of the establishment of the cherubim at Eden we hear nothing more of them till the erection of the Tabernacle. As to whether they were known and used during all the long period of the patriarchal ages the record is silent. But we do know that these fathers had their altars, sacrifices, and form of worship; the visits of angels, and communion with God. An early distinction was made between sons of God and children or sons of men, by which was meant those that served God and those who continued to transgress. The devout seemed to have established places of worship to which they were accustomed to resort, and it would be strange if they did not retain the knowledge and use of the cherubic symbols. The idolatrous nations seem to have retained some knowledge and form of them, though degenerated and degraded to profane use, and why should not the devout worshipers have retained them in their original significance and purity. Noah understood the building of altars and the offering of sacrifices, the knowledge of which he had brought with him from the fathers before the flood. Abraham in his journeyings did not forget God; he was a priest in his own household. Israel in Egypt had not only preserved the traditions

of Eden's revelations, and Eden's worship, but also, we have reason to believe, the emblems and forms that had originated there. The cherubim seem to have been no novelty among the people in the wilderness; they went about the building of the Tabernacle and its furniture, the ark, and the cherubim, and conformed at once to its modes of worship, as something to which they had been accustomed.

Isaiah's Vision of the Cherubim.

We next pass to the vision of the prophet Isaiah. Some 750 years before Christ, he was prepared for a special mission to the people by a wonderful vision and revelation from the Lord, as recorded in the sixth chapter of his prophecy: "I saw the Lord sitting upon a throne, high, and lifted up, and His train—the skirts of His robe—filled the temple. Above it, or over against it, stood the seraphim; each one had six wings, . . . and one cried to another, Holy, holy, holy is the Lord of Hosts: the whole earth is filled with His glory."

The identity of the seraphim of Isaiah and the cherubim of the Tabernacle and the temple, and the cherubim subsequently seen by Ezekiel, is unmistakable; why the change of name we do not know, unless from their bright and fiery or burning appearance, which the name seems to indicate. They bore a general resemblance to the cherubim; in part at least they seem to have partaken of the human, for they are represented as having a voice, feet, hands, etc., while they performed the functions of intelligent beings. The whole symbolism corresponds with the mercy-seat, the cherubim, and the enthroned glory of Jehovah in the holy of holies. Isaiah was familiar with the temple, its symbols, and forms of

worship, and the whole imagery of his vision was suggested by his familiarity with these things. It is not to be supposed the prophet saw any similitude of God; but Jehovah appeared as in the symbolism of the holy of holies, in the Shekinah, or glory cloud.

Here, then, we learn something of the solution of this difficult problem, both as to the form and design of the cherubic symbols. The whole symbolism combined was intended to exalt Jehovah—to impress the mind with the glory, grandeur, supremacy and exaltation of the Supreme Ruler of all, and to demand attention to His word, and the sovereignty of his will. Above the combinations of the highest earthly powers and excellencies He sat enthroned; all these terrestrial things were beneath Him, whose burning throne was exalted over all, and all with united voice proclaimed: "Holy, holy, holy Lord God Almighty, the whole earth is full of Thy glory."

The Vision of Ezekiel.

From the vision of Isaiah we pass to that of Ezekiel. He lived but a short time subsequent to Isaiah, was taken to Babylon at the commencement of the great captivity, being then it is supposed about thirty-five years of age. In this land of his captivity there were vouchsafed to him some of the most wonderful visions and revelations recorded in the book of God. He was then in the vigor of active life; was a priest, and had lived in Jerusalem, served in the temple, and was familiar with all its symbols and forms of worship. He must have known the position and form of the cherubim, and would at once be able to identify any similar forms wherever he might see them. His visions of heavenly things, like those of Isaiah, were evidently suggested by these temple sym-

bols and worship, and take their form and signification from them.

The word of the Lord came unto him in the land of the Chaldeans by the river Chebar, and, like Isaiah, he had a wonderful vision, in symbols, of the divine majesty and glory. There was a cloud, and a fire "infolding itself," corresponding to the flame that accompanied the cherubim at Eden—and, like to the Shekinah, or glory cloud of the wilderness, as it was enthroned upon the wings of the cherubim above the ark and mercy-seat. Connected with this, and as if emerging from the cloud, was the likeness of four living forms, which he calls "living creatures;" but he tells us afterward he knew them to be the cherubim. These he describes as a combination of the ox, the lion, the eagle and the man—the human form predominating—the face of each one being plainly visible.

The wheels beneath them were an additional appendage to accelerate their motion—for they were moving from place to place, suggestive of additional lessons in the designs of Providence, and which were not needed in their stationary position in the temple. Accompanying these cherubim, and above their heads, was the likeness of a throne, as the appearance of a sapphire stone, and a brightness round about as the appearance of fire—similar to what was seen by Joshua and the elders of Israel when Jehovah revealed Himself to them in the mount, as recorded in Exodus xxiv: as the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This, he says, "was the appearance of the likeness of the glory of the Lord."—Ezek. i, 28. From this throne, and from

the midst of this glory, he heard the voice of one that spake unto him.

Here again we have a repetition of the symbolism of Eden and of the Tabernacle—a repetition of the symbols of Isaiah's vision in the temple of God. Other similar visions were granted to this same prophet at other times and places, the accompaniments varying to accommodate them to the special designs of Jehovah, but all partaking of the same general features—the throne, the brightness, the cherubim, and the fire and the glory, all intended to impress the beholder with the glory of the Divine Majesty, as ruler of heaven and earth—Jehovah! God over all!

The long sojourn of the people in Egypt, and their contact with idolatry, had tended to give them low and degraded views of Deity-to associate his name with created and sensual things. It was necessary to correct these views, and give them higher and more exalted ideas of the spirituality, purity, dominion and majesty of the one living and eternal Jehovah. For this the cherubim and its accompaniments were evidently designed. With oriental nations it was customary for sovereigns to assume great pomp and majesty to impress the minds of their subjects. As the whole Tabernacle—the reputed abode of the Divine Majesty-had the splendor of royalty, so their mighty Sovereign Himself was veiled in splendor, and surrounded with all the accompaniments of supreme royalty-the massive gold of the mercy-seat His footstool, the golden wings of the cherubim His throne, the effulgence of the cloud and the fire round about Him. From this royal throne He issued His commands, and dispensed judgment and mercy. These things were all necessary to impress the people with a conviction of the greatness and supremacy of their God. They must be made to feel that no human sovereign, no created being, could be exalted above Him; that those very animal forms the idolatrous nations had deified, and to whom they built altars and temples, were no gods; they were only the creatures of His power who sat enthroned above the cherubim—they were only the supporters of His throne, ministering to His glory!

These views are strengthened by further illustrations from the visions of the same prophet, for which we have not space even for a synopsis—especially where he saw the cherubin and the cloud of glory depart from the temple, because of the idolatries and abominations of the people; and when, subsequently, the cloud of glory went up even from the cherubim (Ezek, ix, 13). When the Shekinah, the symbol of Jehovah's presence, had departed—gene up from the wings of the cherubim—the golden symbols in themselves were nothing: they had no longer power to save—swift ruin followed to both city and temple.

John's Vision of the Cherubim.

The last account we have of these cherubic symbols is 'some 650 years after Ezekiel, and nearly sixty-five years after the crucifixion of our Savior, given by the apostle John in his vision upon the island of Patmos. The similarity of his parabolic figures to those of Ezekiel and Isajah leave no doubt but he was familiar with the writings of these prophets. He makes use of the same kind of symbolism to represent the dominion, glory and majesty of God, in the establishment of His reign on earth in the final triumph of the gospel of Christ. Ezekiel, as we have seen, saw the ruin that was settling

down upon Judah and Jerusalem. He saw the cherubim, the throne, and the glory of God depart from the temple, the signal of its final destruction. He saw also in sublime vision the return from captivity, and the temple rebuilt, and the re-establishment of the worship and blessing of Jehovah.

But Tabernacle and temple were only types of things in the future—shadows of better things to come. Temple, priests and altars, all fulfilled their mission, and gave place to Him that was to come. A Lamb stood on Mount Zion; Moses gave place to Messiah. John saw in vision the new heavens and the new earth. The spiritual reign of God-the true Shekinah-the kingdom of Messiah in brighter glory and broader dominion. He looked and, hehold! a door opened in heaven. A voice said unto him: "Come up hither and I will show you things that must be hereafter." These things passed before him in vision under the same symbolism in part as that of Isaiah and Ezekiel. He saw the throne, the jasper, the sardine and the sapphire, the cloud and the fire, and the rainbow hues of glory.—Rev. iv, 3. The living creatures of his vision are almost identical with those of Ezekiel. He saw them in the midst of the throne, amid the glories of the spiritual temple. They were compounded of the same animal forms: there was the face of the lion, the ox, the eagle and the man, and, like the cherubs or seraphs of Isaiah, they had six wings, and like them in occupation they cried: "Holy, holy, holy Lord God Almighty."

In connection with these there was much additional symbolism that, under the temple administration, would have had no significance, and that seems now to be introduced to illustrate the new order of things in the enlarged and spiritual reign of God. Round about the throne were four-and-twenty seats; upon these were fourand-twenty elders, clothed in white raiment, with crowns of gold upon their heads. The significance of this can be readily explained. The elders of Israel were accustomed to assemble as the representatives of the nation. In explanation of this Maimonides says: "It is not possible that a man's offering should be offered up, and he not stand by it; but the offerings of the congregation are the offerings of all Israel—and it is not possible that all Israel should stand in the court in the time of sacrifice. Wherefore the former prophets ordered that they should choose out of Israel men that were fit and feared sin, that they might be the messengers of all Israel to stand by the offerings; and these are called men of station; and they divide them into twenty-four stations, according to the number of the course of the priests." This custom, as well as the common one of representing the tribes on special occasions by the elders of the people, seems to have suggested the symbolism of this part of the vision. As the elders of Israel assembled as the representatives of the nation, so here the elders round about the throne, on the twenty-four seats, may be taken as the representatives of the whole great company of the redeemed. Within this circle of elders, thus representing the whole great company of spiritual Israel, and close about the throne, their common and appropriate place, were the cherubim.

We imagine the cherubim are introduced here, not to repeat the early lessons of Israel's education when it was necessary to correct their low and materialistic ideas of Deity, for the people had now come to understand more clearly the spirituality and infinity of Jehovah, but because it was a common and familiar symbolism by which they had been accustomed to express the greatness and glory of Jehovah over all created things. Now, too, another character is introduced, to whom the multitude must learn to ascribe glory, honor and dominion. There was not only the glorious throne of Jehovah, but in the midst of the throne was the Lamb! Here we see the important reason of this ecstatic vision—it is the introduction of the Lamb-symbol of the atoning Son of God-whose glory must be exalted. "And I beheld, and lo, in the midst of the throne stood a Lamb as it had been slain; and when he had taken the book—the sealed book which no mere man was able to open—the cherubim and the four and twenty elders fell down before the Lamb, having harps of gold and vessels full of odors, and they sung a new song: Thou art able to take the book and to open the seals thereof; for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and people, and tongue, and nation; and hast made us unto God kings and priests; and we shall reign on the earth."

It is not to be supposed that the cherubim shared in this song as a part of those actually redeemed from sin, only so far as humanity was represented; for this song belonged to the elders and the great company of the redeemed they typified; the living creatures shared in this song as the partakers of the universal blessings that came in some part to all the creatures of God. The great design of the parable is to exalt and glorify God and the Lamb; to show the rejoicing in the final establishment of peace and universal good will on earth; blessings in which not only redeemed men participate, but in which,

to a great extent, all creation share, for all are made better for the ransom.

Then, following this doxology begun by the redeemed, comes the universal chorus resounded and re-echoed by the whole creation: "And I heard the voices of many angels round about the throne, and the cherubim, and the elders; and the number of them was ten thousand times ten thousand and thousands of thousands; saying, with a loud voice, worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, heard I, saying: blessing and honor, glory and power be unto Him that sitteth upon the throne and unto the Lamb forever." And to all this the cherubim, as the representatives of the highest excellencies of all created things, responded—Amen!

We do not understand this vision as descriptive of the final state of things in the heaven of heavens, the final abode of the blest. In these revelations, the apostle is giving us, in intricate parables—in high poetic imagery, often difficult to be understood—the revelation of things to transpire on earth in the struggles, conflicts and commotions among the nations, that would attend the progress of the gospel; the final establishment of the kingdom of Messiah, and the reign of God among men. But what particularly concerns us in this inquiry is the part the cherubim bear in these grand purposes of God. In the final abodes of the blest, the eternal mansions in the heavens, the cherubim will have no mission. We shall see God as He is in the purity of His holiness, the brightness of His glory, and the grandeur of His omnipotence. We shall know without the aid of figures and

symbols the realities of the unseen things. It was in the church militant the cherubim had their mission and significance.

And now of all this what is the conclusion? The cherubim were symbols of the highest forms and perfections of creaturely life, but they were not symbols of the Creator and His attributes. They did not stand for the angels, for they were specially distinguished from them. They do not represent the redeemed, for these were symboled by the elders about the throne. Their lessons are the same in all the various relations and aspects in which we have seen them. In the Tabernacle and temple, as mute images, they exalted and glorified Jehovah, who was enthroned above them. In the visions of the prophets, when endowed with vitality—living creatures—with form and voice, they glorified Jehovah, beneath whose throne of light and fire they spread their wings. In the visions of John, as seen in the spiritual temple and kingdom, they joined their voices in the ascriptions of praise to exalt Jehovah and glorify the Lamb, beneath whose throne they waited and adored. Their mission was a high and hallowed one, and with reverential fidelity they obeved.

As we have in their combination the highest forms and perfections of all creaturely life, so we are taught that when we have gathered in one all the highest excellencies of the broad creation—of the field, the forest and the air; the wings, the strength, the speed; the keenness of vision, the intelligence, the patience, the endurance, the dominion—we have not God, but the creatures of God. From Him they came, by Him and for Him they live; above them in grandeur incomprehensible and glory inconceivable, veiled in clouds, and dwelling in

light unapproachable, Jehovah plants His throne. He is over and above all, among all His works, His sovereign will, and all unite to reverence, adore and glorify His name!

The cherubim of the Tabernacle and the temple was a perpetual rebuke to the idolatry of the nations—an expressive symbolism continually saying: make to yourselves gods of beasts and fowls and creeping things of earth; build to them temples and altars; they are no gods; they are but the creatures of Him who sets His throne high above them all, in light and glory. Created by His power, they live by His consent; they go and come at His bidding, waiting ever in His sanctuary in adoring reverence; all subservient to His glory; all to share in the final restitution, and to unite in the final ascription of praise: "Holy, holy, holy Lord God Almighty, the whole earth is full of Thy glory." Such appears to be the mission and the lesson of the cherubim.

"Amen, and amen!" responded Ben Achmed, "it is the grand anthem of the psalmist written in symbols:

"Praise ye the Lord from the heavens; praise Him in the heights; Praise Him all ye angels; praise ye Him all His hosts; Praise Him sun and moon; praise Him all ye stars of light; Praise Him ye heavens and ye waters that be above the heavens; Praise the Lord from the earth, ye dragons and all deeps; Fire and hail, snow and vapor; stormy wind fulfilling His word; Mountains and all hills; fruitful trees and all cedars; Beasts and all cattle; creeping things and flying fowl; Let them praise the name of the Lord, for His name alone is excellent; His glory is exalted above the earth and the heavens.' Ps. 148.

"O God, one and eternal, give ear to our prayers, grant our petitions, be pleased with our adoration, ac-

cept graciously our thanksgiving, for Thou art our hope, our rock, our light, in time and eternity. Thy law is our pillar of cloud in the pathless wilderness of our earthly pilgrimage, and Thy heavenly promise is our pillar of fire in the dark hours of trial, of misery, and of death. Thy loving kindness is our Tabernacle of peace, Thy light and truth the mighty wings under which thy humble children seek shelter and protection. As Thou didst shield Thy people in this wilderness with Thy majestic power, so shield us this night from every danger. Guide us in all our searchings after the truth of God. Let Thy light break through the cloud and drive the darkness of ignorance from our minds. Bless O God, and be with us in the Tabernacle of Thine honor. Thou hast blessed us at Thine altars, as we have sought the blood of atonement, and our prayers have ascended with the fragrant incense. Unfold to us the lessons of the ark and the mercy-seat, and make the stretching out of the wings of the cherubim a covering of truth. Make us pure in heart and holy in life, walking blameless in all thy holy commandments until Thou dost bring us into the eternal temple. Blessed art Thou, O eternal Jehovah, revealing Thyself in cloud and fire over the mercy-seat and cherubin; exalted above all created things, the whole earth is full of Thy glory! Amen."

CHAPTER XXVII.

THE DEDICATION—FAITH IN MESSIAH.

The conversation upon the cherubim had excited a deeper interest in all that related to the most holy place. On their way for a second visit, they lingered for rest and refreshment by a copious fountain of pure water that burst from a cleft in the granite rock at the base of Sinai just above their tents. Here, under the shadow of a projecting cliff, they found protection from the increasing heat of the sun, and the conversation was continued upon the dedication of the Tabernacle and the descent upon it of the cloud of glory.

The time spent in the building of the Tabernacle was about six months. Bezaleel and Aholiab worked under Moses, and Moses had his commands from God, and they were all careful to make every thing after the prescribed pattern. So should it ever be in the spiritual building. How pleasant to see the church of God all harmoniously engaged in the great work of rearing the spiritul Tabernacle—all inspired by the same spirit; all working in harmony under the direction of the same wise Master Builder! Thus the great spiritual building will rise in beauty and majesty, the blessing and admiration of the world.

On the first day of the first month of the second year after leaving Egypt, all things were in readiness for the erection of the sacred structure. The boards and pillars were set in their silver foundations; the supporting bars

passed through the golden staples; the beautiful curtains of gorgeous hues were spread above, and the tent covered The inner and outer veils, with their lavish adornments, were suspended from their golden hooks; the pillars and curtains of the court were put in place, and the great brazen altar and laver placed within it. The table, candlestick and altar of incense were set in the holy place; the ark, mercy-seat and cherubim were brought within the inner veil, and set with due solemnities in the holy of holies. The victim was brought to the altar of burnt-offering, and the fire from heaven descended upon it; the lights of the golden candelabrum were set in order, and incense burned on the golden altar. Aaron was arrayed in his golden vestments, with the crown of gold upon his head, inscribed "Holiness to the Lord." All pertaining to the heavenly structure received the sprinkling of blood and the consecration of the holy anointing oil. All things were now in readiness for the Lord God of Israel to take possession of the stately habitation, and enshrine Himself in glory.

The marvelous cloud was now to occupy its prepared resting place. For weeks after the giving of the law it had hung in solemn grandeur over the mountain top; afterward it had descended and stood at the entrance of Moses' tent of audience.—Ex. xxxiii, 9. Lifting itself from its resting place it stood in majestic dignity over the hallowed place. The whole Tabernacle was first encompassed in its ample folds, and its luster filled the whole interior, where so bright was the glory Moses was not able to enter. From this it was contracted into smaller compass in the most holy place, where, slowly settling down, the ark and mercy-seat became the footstool, and the outstretched wings of the cherubin its high

throne, while the whole place was filled with the resplendent glory of God. The sacred vessels, the golden pillars, the magnificent drapery, were all ablaze with the dazzling radiance, yet like the bush of Moses while they burned, they were not consumed.

"What a New Year's celebration!" exclaimed Jason, "such another the world has never seen! Would that every opening year might be crowned with such solemnities."

Thus the inner sanctuary became the immediate dwelling place of Jehovah, and from this the cloud no more wandered only as it became necessary to guide the moving camp of Israel. The people had obeyed the injunction, "let them make me a house that I may dwell among them," and Jehovah had taken possession of the holy habitation. To conclude the ceremonies, Aaron lifted up his hands toward the people and blessed them. And the glory of the Lord appeared unto all the people.—Lev. ix, 22.

"Well has one said," continued Jason, "the moment the solemn, though welcome spectacle was seen, a simultaneous shout of joy and gratitude burst from the assembled congregation, and in the attitude of profoundest reverence they worshiped a present Deity. The cloud covered and the glory filled—the Lord is round about His people for a defense, and a glory in the midst."

"A present God," said Achmed, "precious thought! How often we look for Him a great way off, when His very glory is over us and around us. Why should our eyes be holden? I love to think of the heart as an actual temple of Jehovah—an abode of the blessed Shekinah. I remember the vision that filled my soul when I stood under the light of the golden candelabrum; I felt that

that Jehovah who moved in radiance along these mountain pathways, and dwelt in the light in the inner sanctuary, was sending rays of glory into the inner temple of my soul."

"We sometimes think," said I, "these people had greater privileges and more intimate communion with God than we have. But we must remember that these were but types of better things to come—theirs the shadow, ours the substance. 'The kingdom of God,' said Messiah, 'is within you.' 'If a man love me he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.' In this place Jehovah speaks in parables—Messiah opens the mysteries. Here the people were afraid of the voice of God, and entreated Moses that the word might be spoken to them no more. We have greater boldness, and can say: 'Speak Lord, for Thy servant heareth.'"

"Here," said another, "Jehovah covered Himself in the cloud, and talked with Moses. Moses was anxious to know more—perhaps it was an idle curiosity—so he said to Jehovah: 'Show me Thy glory.' 'Thou canst not see my face,' was the answer, 'for no man can see me and live.'-Ex. xxxiii, 20. So the Lord hid Moses in the cleft of the rock, and covered him with His hand, and as He passed by proclaimed the Lord God Omnipotent. Not until He had passed did He lift His hand, and Moses had only a dissolving view of the vanishing glory. So now, should Jehovah show Himself in the fullness of His designs and purposes, who could abide the sight? Mercifully He hides us in the cleft as He passes by; sometimes moving in mercy, oftener in trials, afflictions, judgments, and bereavements-through desert places and weary journeyings-but not until He has passed do we see Him.

He removes His hands from our eyes, and like Jacob, we awake to say: 'The Lord was in the place and I knew it not.' We realize the greatness of His power, the wisdom of His judgments, the riches of His mercy—we see Him as the cloud after the storm, radiant with the bow of promise and hope."

"The cloud," said Ben Achmed, "was one of the inscrutable mysteries of the desert, but Jehovah was in

it.''

"The cloud," said I, "thou hast shown us was the Memra, the Word of Ġod. The Word was made flesh, and dwelt among us. To Israel He was arrayed in a garment of flesh; but though shrouded in impenetrable mystery He came a light into the world."

"God manifested in the flesh," said Ben Achmed, as if speaking to himself. "Deep, how deep are the mysteries of redemption. The Father, the Word, the Holy Ghost.

Who by searching can find out God!"

"Thou canst not penetrate the mysteries," said I. "In the shadow of these obscurities hast thou no doubts?"

"Doubts of what?" responded Ben Achmed. "I believe in God the Father Almighty—I have no doubts. The Word was made flesh and dwelt among us, and men beheld His glory. To such as believed on Him He gave the prerogative to be children of God. The law was by the hand of Mosheh; the plenitude and grace by the hand of Jesus Meshiah. Why should I doubt?"

"In the incarnation are many mysteries," I replied.

"Secret things belong to God," continued Ben Achmed, "revealed things are ours; I have no vocation behind the revelation. How this cloud over the camp of Israel enshrined divinity I can not tell; that Jehovah was in it I

can not doubt. How the Son was divine I may not be able to comprehend. I am a pupil; I sit at the feet of the great Teacher. But still, ignorant as I am, I catch visions of unutterable truths too high, too deep, too vast for human reason to fathom. I can not break the cloud, but I see the glory shining through."

"A child came to his parent and said: 'Father, why do you do this, and what is that for?' And the father said: 'My child I can not tell you. Wait till you are older; then you can know.' The father could not tell the child, if he would, for the child had not yet capacity to understand it. If such is the case in the small degree that separates the father from the child, what of the infinite reach between us and Jehovah? There are things God could not tell us if He would, for we have not capacity to comprehend them. We must wait till we are older."

"When men attempt to explain," said I, "they often perplex. Like Job's friends, they often darken the counsel by words without knowledge. The word of Jehovah is a lamp and a guide."

"When I was in doubt," said Ben Achmed, "and full of questionings, men said to me: 'Believe on the Lord Jesus Christ and thou shalt be saved.' I said: 'What shall I believe?' and when I was perplexed by human teachings, I came to this simple word "—laying his hands on his Syriac Testament—'and like a refining fire it burned away the dross of my doubts. I read how on one occasion Messiah was alone with His disciples and He asked: 'Who do men say that I, the Son of man, am?' 'Some say that Thou art John the Baptist; others, Elijah; others, Jeremiah or one of the prophets.' 'But whom say ye that I am?' Peter

answered for himself, and I supposed for the other disciples, 'Thou art the Messiah, the Son of the living God!' With this simple declaration of faith, Jesus was satisfied. It was all He asked. He did not load it down, as many men do, with a burden of questions, and explanations, of dogmas and tenets. 'Blessed art thou, Simon Bar Jonah, flesh and blood hath not revealed it unto thee, but My Father which is in heaven.'-Mat. xvi. So John in his teachings was satisfied. 'He that believeth that Jesus is the Messiah is born of God.'-1 John v, 1. When Philip demanded of the Ethiopian, whom he had instructed, a declaration of baptismal faith, he said: 'I believe that Jesus is the Son of God.' Where did Jesus or His disciples demand more? This simple truth was Jehovah's mighty power for the regeneration of the nations.

"Standing on this foundation truth who dare question the perfection of my faith? Who has a right to thrust in my way the refined subtleties and metaphysical questionings of theological dogmas—of immaculate conception—eternal sonship—divine essences—triune existences—and demand my assent under pains and penalties? It is enough that I stand on the foundation of this simple demand of the word of God. I believe that Jesus is the Messiah, the Son of the living God. When I planted my feet in this foundation truth, the rock of my unbelief was smitten, and the waters of salvation gushed forth."

"I do not say," continued Ben Achmed, "that this is all; but commencing here, all that is essential in doctrinal faith; all that is necessary for love, obedience, sanctification and salvation will surely follow. This faith in Messiah is the good seed of the kingdom from

which springs up, first the blade, then the ear, and then the full harvest. The good seed of the kingdom will never ripen tares."

"Amen! Blessed be God!" exclaimed Jason:

"'On this solid rock I stand,
All other ground is sinking sand.'"

CHAPTER XXVIII.

PLAN OF ENCAMPMENT—THE OFFERING OF THE PRINCES.

As the company were pleasantly seated, they were in no haste to leave the place, and the plan of the encampment was made the subject of the conversation.

Moses, in his laws, had shown his wisdom as a legislator; in the plan of the encampment we see his sagacious generalship. He seems to have been endowed with a marvelous versatility of talent; a capability of adapting himself to every emergency, and meeting with wisdom the demands of every department. Skillful military men have examined his modes of organizing and arranging his great army and the multitude of their dependents, and have expressed surprise and admiration at the wisdom of the plan.

Any one accustomed to these things well knows the difficulty of disciplining, holding in order, and especially moving large bodies of men. Even an army of a hundred thousand needs studied system and careful attention; but here was an immense army of more than 600,000 men; then the Levites, 22,000 more, set apart for the special service of religion and the care of the Tabernacle. To these were added the vast multitude of women and children, young persons, the aged and infirm; tents, baggage, cattle—a nation of probably more than two and a half millions—all to be cared for, protected and appointed their appropriate place.

The camp was not strictly a military one. In its ar-

rangement the masses of the people, as well as the men of arms, were considered and assigned their respective places. Households of men, women and children, undoubtedly had their tents together; for it is not to be supposed that they encamped hap-hazard, each scrambling for the best place. The whole great camp was arranged by exact rule, and so arranged that every tribe, division and family knew their places, and all sides could be at once defended and protected if an alarm was sounded.

First, Jehovah was their king; to Him they had built a sanctuary and a throne, and He was known as dwelling above the ark and the cherubim. The Tabernacle, with its sacred deposits and arrangements for worship, inclosed within its court of pillars and curtains, occupied the center of the grand encampment, and was the first object of care and solicitude. In front of this, Moses and Aaron with their families had their tents. In the rear of the Tabernacle the Gershonites, numbering 2,550 ablebodied men, had their camp; on the right or south the Kohathites, numbering 2,750 more; on the left or north, the Merarites 3,200 more. Thus the Tabernacle was immediately surrounded by the families of Levi, especially charged with its arrangement and the ordering of the worship of Jehovah. Their first care was for the dwelling place of Him to whom they looked for protection. Blessed is that people of whom God is the Lord. This body of 22,000 men must of themselves have formed a camp of large extent. The tribe of Levi were especially sanctified and set apart for a holy service, and so were no longer numbered with the other tribes. They were exempt from taxation and military duties, but their religious services were called "warring a warfare."-Num.

iv, 23, marginal reading. The armed tribes fought with literal weapons the opposing enemies of the camp; the battles of the Levites were spiritual ones; this was their warfare. So of all the spiritual children of God, the weapons of their warfare are not carnal, but spiritual.

The other tribes were now arranged around these for the best accommodation and defense of the whole. The tribe of Levi having been taken out, or set apart, for the service of the Tabernacle, the descendants of Joseph were divided, and the families of his two sons, Ephraim and Manassah, were reckoned as two tribes; thus the whole were still reckoned as twelve tribes without the Levites. These twelve tribes were separated into four grand divisions, of three tribes each. The people were numbered for warfare from twenty years old and upward; the Levites, for their service, from the age of thirty. On the east was encamped the tribe of Judah, and with them the tribes of Issachar and Zebulon, numbering in all 186,400 efficient or able-bodied men, with a division banner known as the standard of the tribe of Judah; on the left or north was the standard of the tribe of Dan, with them Asher and Naphtali, numbering 157,600, also with their tribal commanders; on the right or south was the standard of the tribe of Reuben, with the tribes of Simeon and Gad, 151,450; on the west, the standard of the tribe of Ephraim, with Benjamin and Manassah, 108,100. All these tribes were each under a regularly appointed prince or leader. The standards of the four great divisions were named after the principal tribes in each division.

The whole plan was reduced to a definite and complete system. Moses had, some time before this, as we learn from the eighteenth of Exodus, upon the advice of Jethro, his father-in-law, and to case the burden of his own cares

and labors, divided the people into companies of thousands, and hundreds and fifties, and tens, and placed over them rulers selected for their wisdom and integrity; men "fearing God and loving righteousness." This was done, not only to promote order, but also for the better and more prompt administration of justice; smaller matters being decided by the inferior officers and more important matters being carried to the rulers of the higher divisions. This same arrangement was probably continued in the ordering of this immense camp. Around and under the four great division standards every tribe had undoubtedly its own banner, and every smaller division of thousands, and hundreds, and families, had their own distinguishing ensigns or flags, like the regiments and companies of a modern military encampment. Every man was peremptorily commanded to pitch by his own standard, by the ensign of his father's house. Thus every family, and every man even, of all this numerous host, knew his place, and if necessary could easily be followed and found. God is not a God of confusion, but of order. There could be no order only as the commands of God were respected, and every man was willing to know and abide in his place. So it will always be in every well regulated community. Every man must be obedient to the properly constituted authority. The powers that be are ordained of God. Blessed are the people when rulers are men like those appointed by Moses—able men, fearing God; men of truth, hating covetousness, and all the people are found obedient to law.

The writers of the Talmud assign to the banners of each tribe an emblem or device; as to Judah a lion;

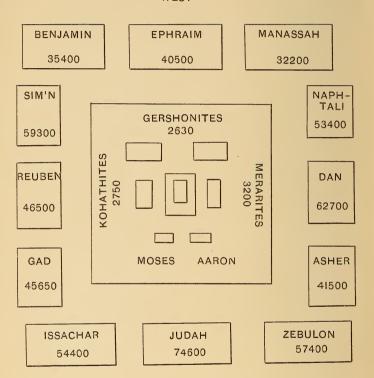
Zebulon a ship; Benjamin a wolf, and so on. Others again suppose that of each tribe to have been the color of the stone inscribed with the name of that tribe in the breast-plate of the high priest. Color would certainly have been the surest method of marking the distinction, but as the Bible is silent upon these devices and inscriptions, they can only be a matter of conjecture.

The command of God to these tribes was "to pitch afar off about the Tabernacle of the congregation." From the Tabernacle, with the camp of Levites intervening, it was probably a mile or more to the first line of the great encampment. Josephus tells us the nearest approach the people were allowed to make to the ark, except in their worship, was two thousand cubits.

The camp was not strictly a military one. It was the encampment of the whole people; more like a great city where kindred and families were encamped, and households occupied their respective tents. It is calculated the entire camp would be at least twelve miles in circumference. But when we add to the six hundred thousand men, enrolled for military service, the women and children and persons of all classes, with their equipments, baggage, and necessary supplies, it would seem to require even a greater extent of territory than that. As they do not seem to have been restricted to any prescribed limits they could enlarge their camp at pleasure, so far as was consistent with their convenience and safety. It is supposed that every man pitched his tent with the entrance open toward the center of the camp, so that the pillar of cloud was at all times in sight and its movements could be known. "Unto Thee shall all people look." "I will set the Lord always before my face." Thus encamped the nations were upon all sides of the



WEST



PLAN OF THE ENCAMPMENT

EAST

(SEE PAGE 355.)

Tabernacle, and from the four quarters they went up to the sanctuary. So in the better dispensation they shall come from the east and from the west and the north and the south, and sit down with Abraham and Isaac and Jacob in the kingdom of heaven.

The accompanying diagram will give the reader, at a glance, a better idea of the arrangement of the camp than any mere verbal representation. A full description may be found in Clark's notes on Numbers, second chapter.

To the ordinary spectator, this grand encampment must have presented an impressive and imposing sight, commanding the admiration of friends, arousing the fear of enemies. It was the grandeur and stateliness of such an encampment that Balaam looked down upon from the high places to which Balak brought him, that he might curse Israel. How could he curse whom God had blessed? "There is no enchantment against Jacob, neither is there any divination against Israel." Under the impulse of the divine inflatus, he exclaims: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As valleys are they spread forth, as gardens by the river side; as the trees of lign-aloes which the Lord hath planted, and as cedar trees beside the waters."—Num. xxiv, 2-6.

If we make this chosen people a type of the great spiritual army of God, in their great migration to the heavenly Canaan, what a lesson is here! These grand divisions of the great army surrounded the ark of God and united for its protection and defense. So should it ever be with the hosts of God's elect—different divisions there may be, and each may be marshaled under his own standard, but if united for one grand purpose, this will

detract nothing from the power of their conquests and the glory of their triumphs. Envyings, enmity and contentions should all be laid aside; all should stand confederate for the defense of the faith and the protection of the ark of God. With one heart and one purpose, all striving for the unity of spirit and the bond of peace. Then the cloud of glory will rest upon the camp and no enchantments can prevail against the Israel of God.

The Offerings of the Princes.

The Tabernacle completed, and the camp set in order, there followed a national protracted thanksgiving, accompanied by numerous donations from the princes or heads of the several tribes, for the service of the newly completed residence and throne of their king. It was an occasion of great rejoicing among the people, and their thankfulness took a practical turn, and manifested itself, as it always should on such occasions, by commendable acts of liberality. The structure had been dedicated, as houses of worship always should be, free of debt, and now freely the people would provide the means of its maintenance.

The account of these festivities is found in the seventh chapter of Numbers; they occupied twelve days; each prince and tribe having a day. The time was protracted that there might be no seemly hurrying and confusion, and that there might be full opportunity for the enjoyment of the social and festive pleasures of so unusual an occasion. The labor of building the Tabernacle was over, and the people had abundance of leisure time. It was a wise thought on the part of Moses to keep them usefully employed. We do well to turn our seasons of rest and recreation to a pious account. How often they become temptations to indulgence and excess! Industry and virtue are twin sisters, while indolence and vice do often walk hand in hand.

The Tabernacle was a portable structure, and was to accompany the people in all their journeyings, and in every protracted season of rest was to be erected in the midst of their camp. Jehovah was their protector, and they were careful to honor His sanctuary.

Among the larger and more important of these contributions were six covered wagons and six yoke of oxen. Each of the twelve princes furnished an ox, and two united in the gift of a wagon. These were to be used in transporting the coarser and heavier materials of the sanctuary.

These gifts, though spoken of as the donations of the princes, were probably furnished, in part at least, by the people, the head of the tribe acting as their representative in the presentation. Rulers often get the credit of great liberality, when the people are really the source of the supply. It is, however, a good thing to see rulers engaged with the people in the service and worship of God. Those who have wealth, influential position and authority should always be ready to do and contribute as God hath blessed them, and to set the example of promptness and liberality in all good things, and especially in the maintenance of morality and religion. Supplies for the house of God and the promotion of holiness are continually needed. One generation built the Tabernacle; their children and children's children must continue their contributions for its support. God's house should be honored by prompt and cheerful offerings; we are never to be weary in well doing.

Besides the oxen and wagons, these donations consisted of silver chargers or waiters, basins, gold spoons, flour mingled with oil for the mincha, animals for sacrifice at the great altar, and incense for the golden one. Each head of a tribe brought a large silver charger weighing 130 shekels and one silver bowl of seventy shekels; both of these full of fine flour mingled with oil for a meat offering; one golden spoon of ten shekels weight filled with incense, one young bullock, one ram, one lamb of the first year for a burnt-offering; one kid of the goats for a sin-offering; two oxen, five rams, five male goats, five lambs of the first year for a sacrifice of peace-offering.

These offerings were presented by the princes in precisely the same order in which they were encamped about the Tabernacle; beginning on the east, the tribe of Judah led the way, then the two tribes encamped with him under his banner, then the tribes on the south, then on the west, then on the north.

Each tribe presented the same kind of offering in quantity and quality; to show, one says, that as each tribe was equally indebted to God, so each should signify an equal source of obligation. These offerings were presented by the princes, each on his appointed day, with due solemnity and ceremony. The value of the gold and silver thus presented amounted to about \$1,500; the whole number of animals presented was two hundred and sixty-two.

On the seventh day the prince of the house of Ephraim brought his offering. Some have raised an unnecessary objection here that this was not in accordance with the strict observance of the Sabbath day. By the seventh day here is not meant the seventh day of the week, or the Sabbath, but the seventh day of the offerings. One Sabbath, or even two, might have occurred within the twelve days of the offerings, and would, if the offerings had commenced on any day of the week later than Tuesday. In such case the days of the offerings would be numbered from one to twelve, counting not the Sabbath days, but the days on which the offerings were made. Then there is no necessity of understanding that the days of the offering were continuous, one immediately following the other; there might have been an omission of one or more days for rest or other business. The festival was a religious one, but there were duties and services connected with it that might not have comported with the sanctity of the Sabbath day.

The peace-offerings were to be eaten on the same day they were presented. Two oxen, five sheep, five goats and five lambs made an ample feast for each day. In these offerings all the people had an interest; the feast was one of joy and thanksgiving; the poor and the rich met together, and all rejoiced in one common blessing.

We find the same order observed in these offerings as before mentioned; the regular gradation by which the way was opened for acceptance and communion with God. First the burnt-offering, then the sin-offering—thus atonement having been made, sin covered, and reconciliation with God secured, then came the thank or peace-offering, which could be eaten with joy and the assurance of God's smile and blessing.

The grand festival was concluded by an interview between Moses and the Lord. Moses went into the completed Tabernacle, and he heard the voice of One speaking to him from off the mercy-seat, from between the cherubim. No record is left us of what Jehovah said. It was probably a token of approbation of what had been

done; accepting the Tabernacle and all the gifts with the assurance of His presence and protection. So, always, when we have accomplished the will of the Lord, from the sanctuary of the heart we shall hear the approving voice of the Spirit—the consciousness of acceptance and peace.

CHAPTER XXIX.

LEVITES—COST AND TRANSPORTATION OF THE TABERNACLE.

The care of the Tabernacle, and the great amount of labor connected with its removal, as well as the complicated ritual of its service, demanded the assistance of a large body of men. For this, as we have seen, one whole tribe—the Levites—were set apart, and solemnly dedicated.

Up to the time of their arrival at Sinai the patriarchal order of worship seems to have prevailed. The first-born sons were the priests. The eldest son of each house inherited the priestly office.

When the destroying angel went through the land of Egypt and slew all the first-born of the Egyptians, Israel sat under the protection of the blood of the slain lamb, and the destroying angel touched them not. For this reason God claimed in an especial manner all the first-born sons of Israel. "The first-born of thy sons shalt thou give unto me."—Ex. xxii, 29. "Sanctify unto me all the first-born."—xiii, 2.

Instead of taking the first-born sons for the service of the sanctuary, which would often have been attended with peculiar difficulties, the Lord said to Moses (Num. iii, 12): "Behold I have taken the Levites from among the children of Israel instead of all the first-born, because all the first-born are mine; for on the day that I smote all the

first-born in the land of Egypt I hallowed unto me all the first-born in Israel."

In making this exchange there is a singular coincidence in the numbers of the two classes. The first-born numbered 22,273, the Levites 22,000. For the 273 of the first-born in excess the Lord demanded a ransom for each one, of five shekels each, to be paid in money, for the use of the priests.—Num. iii, 49.

In one respect the entire Hebrew people might be considered as a sacerdotal race; chosen of God, and set apart from the Gentile world; the visible church of the Lord God—His worshipers and witnesses—to whom are intrusted for the world's future benefit the oracles of divine revelation. For this reason they were called "consecrated ones." So Moses was directed to say unto them: "If ye will obey my voice, and keep my covenant then shall ye be a peculiar treasure unto me above all people. And ye shall be unto me a kingdom of priests, and a holy nation."—Ex. xix, 5.

To the family of Aaron, son of Amram, of the family of the Kohathites, was given the priesthood; while all the rest of the tribe were appointed to the more common duties of the sanctuary. To Moses, the brother of Aaron, and to his children were given no peculiar privileges or honors; they were only common Levites.

All the members of the tribe of Levi had an ecclesiastical character. Thus they were in a position to act an important part in the affairs of the nation. Like the clergy among Christian nations, they had great influence among the people. They became the assistants of the priests in all that pertained to the care and service of the sanctuary and the instruction of the people. Priests, Levites, and scribes, all through the history of the

nation, and even in the days of the Savior, had great influence and authority among the people. These were the persons to "seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments."

The common priests went always into the Tabernacle, accomplishing its service; the high priest only was permitted to enter the holy of holies; the Levites came near and ministered about the Tabernacle, but they might not sacrifice, nor burn incense, nor see the holy things of the sanctuary till they were covered. No stranger was permitted to intrude or mingle among them in their services under penalty of death. They were the royal guard that waited exclusively on the king—guardians around the tent.

They entered upon their active duties at the age of thirty and were superannuated at fifty. From Num. viii, 24, it appears that they entered upon a kind of novitiate at the age of twenty-five. The Rabbins say that they began to learn the service at twenty-five; and, that having been instructed five years, they entered upon their more responsible duties at thirty. In later times, as in the temple service, when the duties were less arduous, they seemed to have assumed a portion of their duties at twenty. But in the Tabernacle service, Num. iv, 3, they entered upon their active labors, "their warfare"—as the margin reads—at thirty. On this, it is said, God's service requires the best of our strength and the prime of our time. At this age they would have acquired that vigor of body, maturity of mind, and strength of judgment the serious nature of their work demanded. But while such period of service was fixed for the Levites, no such limitation seems to have been made for the priests. For aught that is stated to the contrary they continued

their ministrations, if able, until death. But in later times they seem to have had the same time of service as the Levites.

Definite provision was made for the Levites to relieve them from secular labor and care; to allow them to devote themselves exclusively to the service of the sanctuary. After the age of fifty, though relieved from the more arduous and responsible duties, they still ministered with their brethren in the Tabernacle, "to keep the charge, but did no service."—Numbers, viii, 26.

This restriction as to the time of official duty greatly limited the number in actual service. While all the males of the tribe numbered 22,000, the number actually employed about the Tabernacle was 8,600.

In the distribution of their work they were separated into three divisions, according to the families of the three sons of Levi—Gershon, Kohath and Merari.

The Merarites were the most numerous, and to them was given the charge of the heaviest and most unwieldy parts of the Tabernacle—bars, boards, pillars, pins, silver sockets of the foundation; pillars, curtains and pins of the court, with all the tools used in setting them up. To aid them in the transportation of these, four of the wagons and four pairs of the oxen donated by the princes were placed at their disposal. God gives us strength and ability in proportion to the burden assigned. In addition to the articles loaded upon the wagons, they must have had many things to carry upon their shoulders and in their hands. The sockets, each of which weighed a talent, were probably borne upon the shoulders. We have a specimen of this mode of transportation in the case of the deceitful servant of Elisha; when Naaman

gave him two talents of silver, he bound them in two bags and laid them upon two of his servants to be carried.

The Gershonites had charge of the fabrics of the Tabernacle—the coverings, curtains, cords, the hanging for the door of the Tabernacle, and the hangings of the court. To these were assigned two of the wagons donated by the princes.

The Kohathites had charge of the most holy portions of the furniture of the holy and most holy places—the sacred ark, the candlestick, table, golden altar, and the brazen altar. These sacred things they were strictly forbidden to load upon any wheeled vehicle; they must be borne upon the shoulders of those having them in charge.

In this service of the Levites, as in the plan of the encampment, every thing was reduced to a definite system; every man had his appointed place and duty, and was under the direction and charge of the priests, and every piece was reckoned unto them by name (Ex. iv, 32), and every man knew just where to return his trust when the Tabernacle was to be re-erected, that there might be no delay or confusion. What a lesson to those engaged in the more important spiritual workmanship! How important that every one be found in his appropriate place, bearing his appointed burden, and doing his appointed work!

When the command for the removal of the Tabernacle was given, Aaron and his sons immediately went into the sanctuary, removed the inner veil from its golden hooks, and with it covered the sacred ark and mercy-seat. Over this was put a stout covering of badger skins and a cloth wholly of blue, and its golden staves, by which it

was to be borne, were duly arranged for its transportation.

The show-bread was left standing upon the table, and on it was placed the dishes and spoons, bowls and covers, and over them spread a cloth of blue, over this a cloth of scarlet, the whole protected by a covering of badger skins, and the bearing staves put in place. The bread was always upon the table, indicative of the continual supply in the house of God, in our journeyings as well as in our seasons of rest. God is always with us and to Him we may look for the supply of all our wants.

The golden candlestick was enveloped in a cloth of blue, and, with the lamps, tongs and snuff dishes and oil vessels, was put into a covering or bag of badger skins, and suspended from a long bar, to be borne upon the shoulders.

Over the golden altar was spread a blue cloth, and over that a protection of badger skins, and the staves put through the rings ready for removal.

All the loose implements used about the sanctuary were collected, and wrapped in a blue cloth, and protected in the same manner, to be borne upon a bar.

The ashes were removed from the altar of burnt-offering, and it was covered with a purple cloth, and over it and all its vessels and instruments was spread a covering of badger skins, and the staves put into its rings.

The law prohibiting any person except the high priest from entering the holy of holies was, of course, upon such occasions, suspended; but the Levites were not allowed to go in, or make any approach to the interior of the sanctuary, until the holy furniture had been covered by the priests; and on no occasion were they permitted to see or touch the sacred ark any farther than to bear it by the golden rods.

The coverings were intended both for protection and to mark the respect and reverence due to the sacred symbols. The blue, purple and scarlet coverings were emblems of royalty, and denoted the high dignity of the symbols and the veneration with which they should be regarded. They must not be exposed to the rudeness of the winds, sullied by the rain, or tarnished by the sun.

The sacred furniture duly protected, the Levites at once commenced their work, and such were their numbers and the strict discipline they were under, it was the work of but a few hours to have all in readiness for the march.

Moving of the Camp.

Two and a half to three millions of people marching in grand procession through the wilderness! It was a strange and wonderful migration, without a parallel in the world's history! Astonishing sights they had seen while encamped at the mount, and wonderful revelations they had received; a great work had been performed, and now they must resume their march toward the promised land.

The third month after their departure from Egypt they encamped at Sinai; here they had remained for nearly a year under the tuition of Jehovah. On the 20th day of the second month of the second year the cloud was lifted from off the Tabernacle—the signal for a forward movement.

By the direction of Moses two large silver trumpets had been made, and by the sounding of these public notices were given. The people were taught the different signals; to know when the call was for the assembling of the people; when it was an order for the forward movement of the camp, and when it was for war against an enemy. These trumpets were sounded also upon their feast days, their days of solemnity and gladness. The priests only had the charge of them, and there was to be great care that the trumpet should give no uncertain sound. It is from this we have the figure of sounding the gospel trumpet, and the sound of the trumpet calling the people to the great judgment.

When it became necessary to break camp, the cloud gave the first indication, and the trumpet sounded the order for the marshaling of the standards of the great divisions.

At the first sounding of the alarm, the three tribes under the standard of Judah moved forward according to their armies. After them came the Gershonites and the Merarites with the materials of the Tabernacle. The standard of Reuben with his accompanying tribes followed with the tribes of Simeon and Gad. Next the Kohathites followed with the sacred utensils and the costly furniture of the holy place, protected by their royal coverings.

Reuben signifies "behold the son." He had the Tabernacle before him and the holy vessels behind him, all speaking of Christ the divine Son. The Tabernacle went forward, following the first standard, with the standard of Benjamin behind it. When the cloud rested, and these two divisions were settling themselves in their tents, the Gorshonites and Merarites, who marched between them, set up the Tabernacle that it might be ready on the arrival of the Kohathites with the sacred ark and the holy furniture. We have occasion constantly to notice the perfect order and ingenuity of all these arrangements.

Surely here was the evidence of wisdom coming down from above.

The standard of Ephraim followed according to his armies, with Manassah and Benjamin, while the camp of Dan formed the rear. Judah was the strongest and took the lead, while the camp of Dan was next in strength, and marched in the rear; thus, in accordance with true miliary tactics, the front and rear were most securely guarded.

Thus they left the wilderness of Sinai and made three days journey into the wilderness of Paran. Though so great a multitude, each man and family had only their own tent and scanty effects to care for, and thus the removal could be readily accomplished. The people moved forward inspired with faith and confidence under the assurance of Moses their leader. "Come with us," said he to Hobah, "we are journeying unto the place of which the Lord said, I will give it unto thee." All spiritual Israel are but pilgrims in the wilderness. "Fear not, for I am with thee; be not dismayed, for I am thy God." Messiah is their leader; in Him the promises are yea, and amen. They are journeying to a city which hath foundations, to an inheritance incorruptible and undefiled, and that fadeth not away.

They journeyed according to the commandment of the Lord; and according to the commandment of the Lord they rested. In all our undertakings we should seek to know the mind of the Lord; under His guidance only can we expect to be blessed and protected. Pilgrims in this unfriendly wilderness, guide us, O Thou great Jehovah!

What the breadth of this great moving multitude was we are left to conjecture. They must have covered a large extent of territory to have allowed the front and rear portions to have been within a reasonable distance of each other. We may imagine Judah taking the lead, with Issachar and Zebulon spreading themselves upon the right and the left with the women, children and defenseless ones, with the Levites and Tabernacle within their lines; the other divisions arranging themselves somewhat in the same order. Thus the whole might have included a breadth of several miles.

Cost of the Tabernacle.

A very close approximation can be made of the value of the metals used in the construction of the Tabernacle. The rigid system of order that was instituted in all the work, as well as in the encampment and movements of the people, was evidence of the skill and wisdom of Moses. Bezaleel, his chief workman, was evidently a man of integrity, and was able to render a strict account of all that was placed in his hands. A summary of the precious metals and other materials that were committed to his charge, and how it was used, is found in the thirtyeighth chapter of Exodus. Of gold there was 29 talents and 730 shekels; of silver 100 talents and 1,775 shekels; brass 70 talents and 2,400 shekels. bronze mirrors contributed by the women, from which the brazen laver was made, does not appear to be included in this estimate.

Silver, in all these Bible times, appears to have been the medium of exchange, and always passed by weight. Abraham, in the purchase of the cave of Machpelah, weighed to Ephon the purchase price—400 shekels of silver. Coinage was not introduced until long after-

ward. The talent and the shekel were weights, not coined money.

At this late age we little realize the difficulty of ancient nations in fixing the standards of values in weights and measures. Among the Hebrews the standards of measure originated in the well-known proportions of the human body; as a nail, a hand, a foot, an arm's length, etc. So, standards of weights probably originated in some well-known objects to which easy reference could be made. In England, as late as A. D. 1266, it was enacted by statute that thirty-two grains of wheat, well dried, taken from the middle of the stock, should be the weight of one English penny, afterward reduced to twenty-four grains, and that twenty of these pennyweights should make one ounce. Hence our table, twenty-four grains make one pennyweight, twenty pennyweights make one ounce, etc .- the standard by which our coin and all gold and silver is weighed. So among the Hebrews a gerah, the smallest coin-weight among them, was the name of a grain or berry; twenty of these made a shekel; 3,000 shekels a talent.

Nominal standards of value have changed from time to time. Formerly in England, from the conquest to the time of Edward First, the pound sterling was a pound in weight. After this it was diminished by parliamentary enactment from time to time, until now it is only a nominal coin, worth less than five dollars, by which it takes more than forty to make a pound. But in the values of the Tabernacle we have not mere nominal estimates to deal with, but the real substantial weights. If we know the weight of the shekel or the talent, we can easily determine the value of all that was used.

Passing the computation of several eminent Bible

students who have given us their estimates, we base our calculations upon the latest tables of value. The gerah is estimated at about two and one-fourth cents to two cents and eight-tenths; the silver shekel fifty-three to fifty-five cents. The silver talent is about one hundred pounds avoirdupois, or a hundred and twenty-five pounds troy-weight. This estimate is varied somewhat by different persons, but this will be near enough for our purpose. In making this general estimate of the materials of the Tabernacle strict accuracy is not necessary, nor indeed is it attainable; but we can make a close approximation to the truth. In calculating the value of the silver foundation (Chapter XI), we have counted the silver talents, and for this we have good authority, at \$1,650. The gold talent, taking the relative value of silver to gold —one to sixteen—we estimate at \$26,400. The amount reported to Moses was:

Gold,	29 talents, 430 shekels \$	768,030
Silver,	100 talents, 1,775 shekels	65,940
Brass,	70 talents, 2,400 shekels (15c. per lb.).	1,170
	\$935,140	

Thus we see the metals themselves would amount to nearly a million of dollars! According to the reckoning of Arbuthnot and Prideaux it was more than a million. This does not include the other materials of the sanctuary—curtains, coverings and costly dyed fabrics, the robes of the high priest and the precious jewels, dresses of the common priests, oils, spices, incense, bread for the table, and other supplies; together with all the skill, labor and time employed. The aggregate of all this, without

reckoning any thing for labor, would probably amount to a quarter of a million more.

The total weight of the gold, silver and brass used in the Tabernacle is estimated at ten and a half tons. Add to this the weight of all the other materials—the pillars, pins and curtains of the court—the boards, pillars, bars, curtains, coverings and furniture of the Tabernacle, and we shall at once see the necessity of a large force of ablebodied men with teams and wagons to transport it from place to place in their migrations.

Why this Expenditure of Wealth?

To impress, it is said, the minds of the people with the glory and dignity of the Divine Majesty, and the importance of His service, and to take out of their hands the occasion of covetousness, they brought much wealth out of Egypt. Instead of hoarding for corroding rust, or using it for the vain adornment of their person, why should they not employ it to glorify the God who had delivered them, and by whom they were daily fed?

The building of the Tabernacle was a salutary instrumentality in the education of the people. It cultivated industry; it awakened a spirit of generosity and benevolence; unloosened the grasp of avarice. It was a work eminently calculated to elevate and refine.

It does not, however, follow that our wealth should be expended in the same way. The temples we dedicate to the service of God, and to which we come for special worship, should be such as to inspire respect, and be in harmony with the cultivation and refinement of the people, but no unnecessary wealth should be lavished upon them for the gratification of pride and vain show. Our gold and silver should not be unnecessarily expended upon

the literal structure. The great company of spiritual Israel are still building, but the temple is a spiritual, and not a literal one. We build the Tabernacle of God by bringing men redeemed from sin, living stones, laid upon the living foundation, built up a spiritual house to the acceptance of God the Father. God has now openedavenues for the expenditure of the gold and the silver, the time and the talents of all His spiritual children, in extending the conquests of Messiah, in rearing the spiritual temple of His glory. In this we are to show our zeal and liberality as did the people in the wilderness. Jehovah makes no provision for hoarded wealth silver and the gold are His, and for Him it should be used, and we use it for Him when we feed the hungry, clothe the naked, educate the ignorant, and more than all when we send the glad messages of salvation to those who know not God. Our wealth is a significant instrumentality in the formation of character. It may be so used as to dwarf all noble impulses, and make the soul like an arid desert, or to enlarge and quicken all the generous emotions, and make all within and without a garden of delights. If a man hold his treasure as the quartz holds gold, only to be crushed out by the hard hand of affliction, or the terrible machinery of death, he is the worse for its possession. If he holds it, as the rich alluvium holds the seed, to be warmed into life, and bring generous fruits, its possession will bless his own soul, and its magnanimous abundance cheer the hearts of others.

CHAPTER XXX.

SECOND VISIT TO THE HOLY OF HOLIES.

Again the company stood within the veil and by the impressive symbols of the ark. The lessons of the cloud and the cherubim were still fresh in the mind, and served to deepen the reverence inspired by the sacred place. They had felt as they conversed of these things as if sitting beneath the overshadowings of the cloud of glory and near the immediate presence of God. As they approached the sacred ark, Jason was the first to speak.

"Here, enthroned in majesty, rested the mysterious glory cloud! What lessons it brought us as we communed in the chapel of the burning bush! Mysterious visitant, type of the blessed Son of God! The Lord is as truly with His people now, His presence is as really over the assemblies of Zion as when in the solemn dedication He took possession of His holy place."

"Fire and cloud," said Elnathan, "impressive symbols of Jehovah's presence! They suggest, as one has said, no debasing views of the divine nature and impute to Him no properties of the creature. Here we have stood as in the very presence of God, and have realized in some measure the fulfillment of the promise, 'I will be with thee, and will commune with thee from off the mercy-seat behind the veil.'"

"Here," said another, "on this massive golden lid stood the cherubim, their faces looking toward it and their wings covering it. But cherubim were not made for the ark alone; they were on all the curiously wrought curtains; they were not only beneath the cloud but round about it, showing that they had a broader significance than merely shadowing or defending the ark or supporting the cloud."

"I am reminded," said Ben Achmed, "of the words of Philo: 'Placed on the ark are the cherubim, who represent the creative and royal power. But over them is the Divine Word, who does not assume a visible appearance, nor resemble any thing accessible by sense, but existing as the image of God, is the eldest of all things that can be known."

"We have studied the mystery," said Elnathan, "I can not say we have solved it; but certain it is, these mystical figures were in some way expressive of the glory of God, and the work of redemption, for in such connection in all their numerous appearances we have found them. But standing among these impressive symbols there are other lessons demanding our attention. This most holy place was the type of heaven, and here the high priest came with

"The Blood of Atonement."

Jason led the conversation, and spoke first of the high priest: "We have seen how God chose for the Tabernacle service the tribe of Levi. The priesthood was settled by divine appointment upon the family of Aaron of the same tribe. Aaron was high priest, his sons filled the subordinate places of the common priesthood.*

*We can not say that we find positive proof any-where in the Pentateuch that Moses appointed the descendants of Aaron to be the priests forever. It rather appears to us that this dignity was bestowed

They were solemnly consecrated to the work by the holy anointing oil and the sprinkling of blood. A beautiful allusion is made to this consecration of the high priest by the Psalmist when he would express the excellency and blessedness of love and unity among brethren: 'It is like the precious oil upon the head of Aaron, that ran down upon the borders of his garment.' This holy anointing is typical of the extraordinary gifts and influence of the Holy Spirit. It was in allusion to this that Christ, typified by the high priest, is called the Anointed One, and unto Him was the spirit given without measure."

Holy garments for glory and beauty were ordered to on the whole tribe of Levi, one of whom should be high priest and be assisted by his sons, one of whom might inherit that dignity. This is evident from all passages in Deuteronomy referring to the Levites, the whole tenor of the whole history of Samuel, and the silence of the ancient historical sources about high priests between Phineas and Eli, in fact, about priests, while Levites are frequently mentioned, and the expression of Ezekiel זחמחנים חלוים כני צרות and not 773. It appears the hereditary priesthood was introduced in Israel with the hereditary monarchy. Moses gives the first priesthood to Aaron and his sons, or his seed, which does by no means say that the third generation should inherit that dignity. Phineas (third generation) received the priesthood for particular merits and good services rendered. Where the law adds, צולם לדודותיכם חקח, it does not necessarily refer to the persons mentioned in that connection; it may just as well refer to the law connected with it Those conversant with biblical criticism will readily understand the importance of this point. It does away with a stumbling-block to many modern critics. It deserves a thorough investigation, and we hope some one of our learned friends will take up this subject and investigate it thoroughly. It is remarkable that, while in the second year after the exode four sons of Aaron are mentioned, none of their s ins except Phineas is mentioned any more.—Rabbi Wise, in American Israelite.

be made for the priests, and especially for the high priest. These were exceedingly rich and magnificent. The colors were gay and brilliant, the same as those wrought into the texture of the beautiful curtains, and were arranged in graceful and striking contrast. The were ornamented with elaborate embroidery, and embellished with gold and jewels. In addition to the robes of the common priests there were four articles that belonged exclusively to the vestments of the high priest-the robe of the ephod, the ephod itself, the breast-plate, and miter or golden crown. The robe of the ephod was a plain garment, all of blue, reaching a little below the knees. Upon the bottom was a row or artificial pomegranates of blue, purple and scarlet. Between these pomegranates were hung golden bells—first a bell and then a pomegranate, then a bell and then a pomegranate, and so on around the entire skirt of the robe. The sound of the bells notified the people in the court of the entrance of the high priest into the holy place, and that he was engaged in his ministrations. Over this was worn the ephod, the most elaborate and costly portion of the dress. It was a sort of coat, combining all the colors of the veils and curtains, beautifully interwoven with threads of gold. It was held in place by a magnificent belt around the waist, called the golden girdle, and fastened by straps upon the shoulders, held together by two magnificent clasps of onyx stones set in gold, upon which were engraved the names of the twelve tribes of Israel. Over this was worn a remarkable and elaborately wrought breast-plate, set with twelve brilliant gems, each of which was inscribed with the name of one of the tribes of the chosen race. Upon the head was worn the mitre or tiara, made to correspond in richness

and beauty with the other portions of the dress, to which was affixed a crown or band of gold, inscribed "Holiness to the Lord"—the grand distinguishing badge of the sarcedotal office.

With the attire of the high priest in mind, they still lingered around the ark and cherubim, while one of the company described the ceremonies of

The Great Day of Atonement.

The great day of atonement, the only day of the year on which this inner sanctuary was opened—was the most august and imposing of all the solemnities of this Tabernacle worship. It was adapted to impress the whole nation with a sense of the demerit of sin, as well as the holiness, justice and mercy of Jehovah. It was a day of national humiliation, repentance and return to God; special confession was to be made, and unusual expiatory sacrifices offered.

The time selected for this great solemnity was the tenth day of the seventh month of their ecclesiastical year—Tishri—answering to the latter part of our September or the first of October. This was the first month of their civil year. The official work of the day was committed to the high priest alone. On ordinary occasions the common priests performed the Tabernacle service; but on this solemn day the high priest was to officiate. The law regulating the day is given in the sixteenth chapter of Leviticus. This day of fasting and affliction of the soul was to be kept from "evening to evening;" that is from the evening of the tenth to the evening of the eleventh day of the month—their day commenced at sunset. During the whole of this day they abstained from all servile work, as much as on the Sabbath, and no food whatever

was taken. In modern times the days between the New Year's festival and the day of atonement are observed as days of special repentance and humiliation. A part of each day is devoted to prayer and self-examination and for the special exhortation and religious instruction of children.

This tenth day is "Yom Kippur"—Day of Atonement. The Jews say the expiatory sacrifices of other days atoned for particular sins, and the sins of particular persons, but the sacrifices of this day atoned for all the sins of the foregoing year, and those of the whole nation.

As a preliminary to these solemnities, a special entrance into the more immediate presence of the Lord, the high priest must wash his whole body in water and array himself in the magnificent golden robes before described. The people assembled in holy convocation around the courts of the Lord with fasting and penitence. The usual morning sacrifice was then offered, and in connection with it an additional one of seven lambs—the seven indicating, says one, the complete offering up to God that was that day to be made, and their complete dependence on the atoning blood.

After this extraordinary sacrifice, the high priest made a further special preparation of himself for the proper performance of the duties of the day. He divested himself of his robes of glory and beauty in which the morning sacrifice had been offered—the embroidered ephod, the golden girdle, and the golden belts—again bathed his whole body in water, and arrayed himself in a clean simple garment of pure white linen. He now approached the altar of burnt-offering, bringing with him a young bullock for a sin-offering and a ram for a burnt-offering; both perfect animals, without blemish. The offering of

these two animals had no connection with the mass of the people. They were a special and prescribed offering for his own sins, the sins of his family and of all the Levites.

This done he took two young goats, furnished by the congregation and for the congregation, for a sin-offering, and a ram for a burnt-offering, and presented them before the Lord at the door of the Tabernacle of the congregation. Then he was to cast lots upon the two goats, to determine which of them should be sacrificed for a sin-offering to the Lord, and which should be sent as a scapegoat into the wilderness.

Aaron's bullock for a sin-offering was now slain, and a basin filled with the blood; with this he took a golden censer with coals from off the altar of burnt-offering and a quantity of the prepared incense beaten very small, and with all these reverently approached the holy of holies, drew aside the costly veil and stood before the ark of God with its holy symbols! Solemn place! How impressive as he stands amid the solemn silence that had so long remained unbroken! He lays the incense upon the burning coals and while the clouds of fragrant perfume cover the golden emblems, he sprinkles the blood with his finger seven times before the mercy-seat. This was the blood of his own sin-offering, the atonement blood for himself, his family and priestly kindred. He now retires, leaving probably his golden censer with the fragrant incense still ascending to Him who sat enthroned in glory above the cherubim. He then goes back to the great altar of the court, kills the people's goat for a sin-offering, takes a basin of the blood, and again goes within the veil, and sprinkles the blood as he did the blood of the bullock upon and before the mercy-seat. Whether

any prayer was offered or form of words used we are not informed. Probably the very act itself spoke with a higher eloquence, an intenser meaning than any human language could express. There are times and places where silence is more impressive than words. In that sprinkled blood was the earnest prevailing eloquence of a nation's heart bowed in penitence before God.

As he retired, with the mingled blood of the bullock and the goat, he touches the horns of the golden altar before the veil, and then does the same for the whole Tabernacle of the congregation and the court. It was as if even these holy things themselves might have contracted defilement from their contact with sinful men and all needed the atoning, cleansing efficacy of the blood. Thus was atonement made for priests, Levites and people, and all the holy things of the sanctuary. The people are taught that holiness and purity are essential attributes of Jehovah, that His name should be reverenced, and though a God of justice and judgment, the penitent might have hope in His mercy.

In these ministrations the high priest must go alone into the presence of God. "And there shall be no man in the Tabernacle of the congregation when he goeth in to make atonement in the holy place until he came out, and have made atonement for himself and for all the congregation of Israel."—Lev. xvi, 17.

He now returns to the court of the Tabernacle, takes the live goat, lays his hands upon its head, and confesses over it all the sins, transgressions and iniquities of the children of Israel, "putting them upon the head of the goat." The goat was then sent by a man selected for the purpose, who led it forth, and turned it loose into the wilderness; "and the goat shall bear upon him all their iniquities to a land not inhabited."

The disposition of the sin-offerings is now completed; the fat is burned upon the altar, the bodies are carried without the camp, and burned. Aaron, now coming back into the Tabernacle, puts off the pure white linen robes in which he has performed these august national rites; again washes his whole body in water, and again assumes his golden vestments, and the special services of the great day of atonement are ended.

"Solemn day to Israel," said Jason; "a nation in audience with the deity! The blood of the sin-offering taken within the veil! The high priest stood between Jehovah and the people; the blood of atonement was sprinkled upon the mercy-seat; sin was covered; God and man reconciled! Lord open our eyes to the glories of our great high priest, the solemnity and grandeur of his mission, to the real blood of atonement, and access to

the true holy of holies by the new and living way."

"Near three and a half thousand years," said Ben Achmed, "have passed away since the high priest first entered the most holy place with the blood of atonement, and to this time the day has never been forgotten or neglected by my people. Over the whole world no Jew ceases to remember and reverence it. It is annually observed by solemn and impressive rites. It is to them the most solemn and serious day of the whole year, and is entirely occupied in the synagogue, besides a service on the previous evening. All worldly matters are laid aside, a rigid fast is observed by all the heads of families, in which younger children often voluntarily join. There is a total abstinence from all food, and even drink, from evening to evening. They appear in the synagogue

dressed in white garments, bemoan their sins, beat their breasts, and many sighs and tears accompany their prayers. They acknowledge the penalty due their sins and seek the forgiveness and favor of God."

"Aaron, the high priest who ministered at this altar," said one, "was a type of Messiah, our High Priest, who has gone into the true holy of holies to make atonement for us. In many things he was like the high priest who sprinkled the blood upon the mercy-seat; in others he is set in contrast with him. He is like them in all that is essential to a perfect mediation before God."

"Aaron, as high priest, was called of God, without which no man dared to take the honor unto himself. So Christ glorified not Himself to be made a high priest, but He that said, 'Thou art my son, this day have I begotten Thee,' said also, 'Thou art a priest forever after the order of Melchisedek!'

"Aaron was a sinful man and encompassed with infirmities, and had need to make atonement for himself, as well as for the people. Messiah, in his immaculate purity had no need of any expiation for himself; though like Aaron taken from among men, he was free from sin and in nature allied to Deity.

"The Jewish high priest had need to renew his offerings every year. Each returning twelvementh brought the return of the accustomed sacrifices, the confession of sin, and the sprinkling of the blood of atonement. Messiah, as both priest and victim, made one great offering of Himself by which he is able forever to perfect them that are sanctified.

"The Jewish high priest was transient; performed his ministrations for a short time; death closed his mission and made place for his successor. Our High Priest, in life or in death, is subject to no such contingencies. On the cross He shed His blood, and with His own blood has gone behind the veil, into heaven itself, the true and eternal holy of holies, where He ever lives to make intercession for us. So saith the scriptures: 'Christ has not gone into the holy place made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us; nor yet that He should offer himself often, as the high priest entereth into the holy place every year with the blood of others; for then must He often have suffered since the foundation of the world; but now, once, in the end of the world, hath He appeared to put away sin by the sacrifice of Himself.'—Heb. ix.

"Christ, in His priesthood, has no successor since He lives forever, and no substitute because He is never disabled. He exercises his office perfectly and continually. All these things spoke of Christ. These priestly and sacrificial ordinances were types of Him that was to come; all were to have their fulfillment in Jesus Messiah. This holy of holies was the type of heaven. Between the high priest that performed the ministrations of blood in this inner sanctuary and our High Priest, who has entered into the heavens, there in no antagonism. The one was but the prediction, the earnest of the coming of the other. So we read in the epistle to the Hebrews: 'We have such a High Priest, who has taken His seat on the right hand of the Majesty in the heavens; a minister of the sanctuary and of the true Tabernacle which the Lord pitched and not man."-viii, 1.

"How clearly and beautifully," said Jason, "the great truths of the gospel are opening! Light from the overshadowing cloud seems to be shining upon us."

"One thing," said Elnathan, "I understand more clearly; the blood of these slain victims could not of itself take away sin. Had they been sufficient they would not have ceased to be offered. Thus it is said: 'The law having a shadow of good things to come, and not the very image of the things, could never with those sacrifices which they offered make the comers thereunto perfect.' So Messiah, contemplating his mission into this world is represented as saying: 'Sacrifice and offering thou wouldst not, but a body hast thou prepared me.' In burnt-offering and sacrifices for sin thou hast had no pleasure. Then said I: Lo, I come to do Thy will, O God! By this coming we are sanctified through the body of Jesus once for all. He was made a little lower than the angels for the suffering of death. By that death He was prepared to enter into the holy place not made with hands; not by the blood of others, but by His own blood, procuring eternal redemption for us."

"How appropriate," said another, "the words to the Hebrews. It behooved Him in all things to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. Seeing then that we have a great High Priest that has passed into the heavens, Jesus the Son of God, let us hold fast our profession [confession], for we have not a high priest who can not be touched with the feeling of our infirmities. Let us, therefore, come boldly—approach with confidence—a throne of grace, that we may obtain mercy and find grace to help in every time of need."

"A throne of grace!" said Jason, "such indeed is this mercy-seat! Let us come nearer to it. Here are all the overshadowing symbols of Jehovah's glory, majesty and

power, yet it is not a throne of wrath! Jesus, our great High Priest, has sprinkled it with His own blood, and made it a throne of grace. Yes, let us draw near, and stand close around it. Here is mercy and plenteous redemption. Aaron could make only a transient visit; our High Priest remains forever, bearing upon His breast and upon His shoulders the names of all His chosen ones. Come with joy and thanksgiving!"

"How great," said Elnathan, "the sin that required for its expiation the blood of the sinless Lamb of God! Redemption through the blood of atonement! Now we may come to the mercy-seat—freely come—come in the consciousness of our sin; with the burden of our cares; with the trembling pressure of our fears—for it is the throne of mercy and grace—a throne rich with spiritual blessing! Mercy-seat, Cherubim, Shekinah! Never before did curtains inclose such significant symbols; such manifestations of divine glory!"

CHAPTER XXXI.

Concluding Lessons in the Inner Sanctuary—Ben Achmed's Prayer in the Holy of Holies.

The company had now become thoroughly interested in the ark and its golden symbols, and seemed disposed to linger in this inner sanctuary, luxuriant with so many hallowed associations, and suggestive of such rich spiritual lessons. They felt, indeed, that they were on hallowed ground, and not encompassed merely within the walls of an earthly temple, but that a greater than the temple was there. In their earnestness they pressed around the mercy-seat and symbolic throne, and each had some inquiry to make or lesson to impart.

"This," said the Rabbi, "was the oracle, the speaking place of the God of Israel. Before it was drawn the sacred veil which screened it from all unholy intrusion. It was of this place Jehovah said to Moses: 'And I will appoint my Word—memra—with thee there; and I will speak unto thee from above the propitiatory, from between the two kerubin that are upon the ark of the testimony, all that I may command thee for the sons of Israel.' Here Moses and the high priest came in those difficult cases where Divine direction was especially needed, and standing without the veil, for they were forbidden to go behind it, inquired of Jehovah; and from this the Lord gave answer, and communicated His will. It was from this that the Psalmist, in allusion to seeking

Jehovah's guidance says: 'I will lift up my hands toward Thy holy oracles."

"Yes," said one, "and we may still use the same language, for, as we have seen, we still have not the type, but the real mercy-seat, to which at all times we may have access, where we can come not only for mercy but for divine guidance. Jehovah is no respecter of persons; every sincere, penitent one may come to this mercy-seat and find the favor of God. Even the veil has been taken away and we have free access to God,"

"One other lesson," said another of the company, "we must not forget. When the high priest ministered in the court and holy place-offered the sacrifices and burnt the incense—he was always arrayed in his rich garments of glory and beauty. But on the one great day of the year, when he came here to sprinkle the blood and make atonement, he was commanded to lay aside his golden robes, and arrayed in a simple garment of pure white linen presented himself here before the Lord, to sprinkle the blood of expiation. How much like our great High Priest, who, when He left the heavens and came into this world on the great work of redemption laid aside the robes of His glory and majesty, and in the plain simple garment of His own spotless purity made atonement for us."

"Blessed lessons of the sanctuary," said Jason. "In how many beautiful and glorious aspects our Savior is presented before us! In these Old Testament figures what views we catch of the glorified One! How could we penetrate the mysteries of the Old Testament were it not for the light reflected back upon it from the New? Surely the veil has been rent, and the ever-living Savior stands before us in full-orbed splendor, shining like the sun in the heavens."

"And yet," says one, "it is difficult for us to conceive of these things-atonement, intercession, redemption, reconciliation, pardon—the different offices which are ascribed to the Son of God as both victim and priest; the going in with His own blood, the abiding in the heavenly place. We must remember that with the Redeemer these are no longer real and visible acts in a located place and before a material mercy-seat and throne. Here in this earthly Tabernacle all was literal, and here one act followed another in the regular sequence and succession. Here in this august sanctuary, at this literal throne and mercy-seat, these real acts were only typical-figures of great spiritual acts and ideas that would ultimately be realized and understood in our spiritual relations to God and heavenly eternal things. We are not to think of Christ as a High Priest in human form, or of the mercyseat as having a definite location, or the actual sprinkling of the blood of a slain victim. We may come with the burden of our sin, with a yearning desire for peace and pardon, but we have no longer to wait for the tedious round of ceremonies that here incumbered the way of access to God. These types and figures aid in our conceptions of Deity, of the mission and mediation of the Son of God; but we have not to go to the Tabernacle or temple nor to any specified locality God is every-where; Jesus is a present, all-powerful Savior; heaven is all around us and may be within us. The literal Tabernacle and temple have accomplished their mission-altar, victim, sprinkled blood, candlestick, table and ark have taught us their great lessons. I do not see how men could do without them. How else could blind, sinful man

have been brought to see his own sin-to see God in the purity and holiness of His character. How else could they have been overawed by His justice; how else learned His infinite mercy and compassion; how to come back to Him? By this dispensation of forms and figures and types, we have been taught a great system of spiritual truths; and now the veil has been lifted from them and we see God with the understanding and with the heart; we see Him as great and glorious, as a kind, loving and compassionate Father, and we come with confidence into His presence. We see the beauty and wisdom of a Divine Mediator; we come with boldness to the throne of heavenly grace, and however sinful and unworthy, we find a sympathizing and compassionate Savior, able to save to the uppermost those who come to God through Him. We worship and commune with Him in spirit and in truth. From the literal we come to an understanding of the spiritual-from types and shadows we at last grasp the substance. We begin in the flesh and we end in the spirit."

"How instructive and impressive," said Elnathan, "the revelations of Jehovah, as they have been unfolding from age to age! How admirably God has adapted Himself to every new revelation to His creatures! To the patriarchs He was Elohim the everlasting, when His antecedent eternity and absolute independence was referred to. He was Jehovah, the self-existent author of all things, manifesting Himself to the intelligent universe by the works of His creative power. He was El-elion, the Most High God, when men thought of His unattainable pre-eminence above all created things. He was El-shaddai, the Almighty God, when His unconquerable omnipotence came into view.

"When Jehovah met Moses at this Mount Sinai to give him that great commission to his people, Moses said: 'When I come unto them and say, the God of your fathers hath sent me unto you, and they say unto me, what is His name, what shall I say unto them? Say unto them E-HE-YE asher E-HE-YE—I AM THAT I AM—hath sent me unto you.' They knew God by all the former names by which He had been revealed to their fathers; why this new name? Jehovah was about to make Himself known by the mighty acts of His power among the people, to fulfill the promise made more than four hundred years before to Abraham. He was about to make Himself known among them as He had never been known before. As an ever-present, living, working power—the I Am!

"So when the greater work of spiritual redemption was to be accomplished, and all these symbols to have their fulfillment; when not Moses, but Messiah—not a deliverer of a nation, but the nation came; when He stood among the people and proclaimed Himself as the One sent from God-'Who hath sent thee and by what name shall we know Him?' Now a new name is revealed -not Jehovah the self-existent; not Elohim the everlasting; not El-elion, or El-shaddai, not even the everpresent E-he-ye—it was a nearer, dearer, more loving name, suggestive of all tenderness and sympathy: 'My Father hath sent me unto you.' 'The Father so loved the world that He gave His only begotten Son.' 'He that keepeth my word my Father will come unto him, and will love him and we will take up our abode with him.' Blessed relationship! That mighty God before whom Egypt cried out in terror; beneath whose feet this Mount Sinai trembled, reveals Himself in the milder attributes of His Son. Through the mediation of that Son we

come with boldness to this throne of grace and rejoice to meet our Father here. We are made to feel that all the attributes of that God, who here enthrones Himself in glory, like so many arms are stretched abroad through the universe, to fold to His breast and protect those who are His. 'The greater He is the gladder we be, so that He be our Father still.'"

"Wonderful truths," said Ben Achmed, "to which I have before been blinded! Jehovah made man in His image and after His likeness. He endowed him with reason and intellect; He breathed into him and made him a living soul. God is a spirit and He gave man a spiritual nature that He might hold communion with him—spirit with spirit. But when man sinned, and was afraid and stood afar off, and the intimacy of the communion was broken, as if Jehovah was still determined to meet with us—when man lost the image of God—then God took our image, and came down in the person of His Son, taught us in our ignorance, and ministered to us in our wants—meets us at the mercy-seat! Wonder of wonders! I am astonished at the wisdom, the depth of mercy and condescension!"

"And yet," said I, "there are many who can see in this Anointed One no more than a mere man—a good man they say, coming into the world like other men, and endowed with a large share of human wisdom and a heart overflowing with benevolence and sympathy—dying simply as a martyr in attestation of His own faith! O how low and insignificant are such views of the Son of the All-Father! They look at this great system of truth revealed in the Bible, which we have been studying, and which has been unfolding from age to age, by patriarchs, by Moses, by the prophets—from Eden down to Calvary—

the instituted rites, the altars, the sacrifices, angels' visits, and patriarchs' visions—this Tabernacle, with its golden symbols—the ark, the cherubim, and the cloud of glory-the sprinkling of blood, and the burning of incense. Look at the wonderful providences of God in the selection and preservation of His people—the miracles, the prophecies—the anticipations, the looking, the waiting for the coming of a promised One! Was all this four thousand years of providential care, of wonderful interpositions, of divine guidance, of looking and waiting—the institution of all this system of rites and symbols and religious appliances—to culminate in the mere introduction of a good man into the world, when every age had its good men, Enoch, Noah, Abraham, Moses, Elijah, Daniel? Strange climax to this wonderful and Godlike series of revelations this would have been! No, no! All this was to find its consummation in something higher, nobler! As the grand realization of this long system of the world's pupilage, Jehovah was to make a clearer and more wonderful revelation of Himself in the person of HIM whose name should be called Emanuel, God with us, the Word made flesh!

"He who died on Calvary was more than a man—better than all holy men, older than Abraham, greater than Moses, wiser than Solomon—God was in Messiah preparing for our redemption. He who humbled Himself to take our nature—shed His blood to make atonement and reconciliation—He came within the veil, and sprinkling the blood of atonement before the throne, opened the way to the mercy-seat and to the communion of man with his Creator!"

"Wonder of wonders," said Ben Achmed, "the

mystery deepens upon me! Mysterious union! How can it be?"

"How can the finite," said Jason, "comprehend the mysteries of the infinite? When we can not understand let us learn to trust and wait. 'If any man,' says the Messiah, 'will do the will of God he shall know of the doctrine whether it be of God.' I feel within myself the blessed witness of the Spirit. I am sure we have a High Priest who passed through the heavens to us; who is even now in the true holy of holies to make intercession for us; who invites us to the real throne of grace and mercy-seat of which this is but the type."

"None of us," said Elnathan, "can explain the incarnation, or the nature of this great atoning sacrifice, by which we come to God; or how in the estimation of the divine mind the offering was deemed adequate and made an equivalent of such vast consideration. It is enough for us to know that God was in Christ. It was God's appointment; it was the substitution of the innocent for the guilty; it was the righteousness and death of the blessed Messiah in the place, and instead of guilty man. He bore our sins in His body on the tree. In the mystery of Christ's incarnation and substitution were blended all the requisitions essential to make the blood efficacious. God was in Christ reconciling the world unto Himself Why should we seek to know more? It was as one has justly said: 'An anomalous mode of procedure, such as the loftiest conception of human genius never could have devised; such as the weakness and imbecility of man never could execute. In was the conception of the matchless wisdom of the Divine mind." *

^{*}Robert Hall.

"And then," said another, "by the incarnation—the humanity and shedding of the blood-how near we seem to come to the Deity. God out of Christ seems a great way off. Upon the throne of His glory, high and lifted up, who can approach Him? We feel like the Hebrews at this burning mount; we draw back with terror and remain afar off. But when we get the New Testament idea and view of God-our Father-when that same Deity comes down and assumes our nature—veils Himself in our common humanity-uttering the words of life, healing the sick, comforting the broken in heart, welcoming the wanderer, saying to the sin-burdened, 'thy sins are forgiven, go in peace;' when we see Him by the bier of the dead quickening the pulsations of life, how near He seems to us! Although we see in His knowledge of hidden things the very breathings of Omniscience; in His miracles and acts of power the very upliftings of the Omnipotent arm, yet we are not afraid. We come to Him and stand by His side; we seek His protection, and as He draws us closer to Himself we feel the very pulsations of His great infinite heart, and it beats in sympathy with our own! It is thus we are encouraged to come to this throne of grace—this mercy-seat and we realize the promise: 'There will I meet with thee and will commune with thee from above the mercyseat.',

"Blessed truths," exclaimed one. "How near we come to our Father in heaven! How full of blessing and comfort and elevating power this holy religion! There is something in it that touches the human affections; that excites the tenderest and deepest, as well as the loftiest, emotions of our nature!"

"How precious," said Jason, "the lessons of this holy

of holies! Blessed are they that dwell in Thy house! But while my soul is lifted up with joy I feel like humbling myself before God.

"'How can it be that one so mean,
A sinner, selfish, vile, unclean,
Thus in the holiest stands?
And in-that light divinely pure,
Which may no stain of sin endure,
Lift up rejoicing hands!

"'Messiah! Answer Thou hast given!
Thy death, Thy life, have opened heaven
And all its joys to me;
Cleansed by Thy blood—O wondrous grace!
I come within this holy place,
And here I meet with Thee!'"

As they were about to leave Ben Achmed, whose soul seemed aglow with heavenly inspiration, again lifted up his voice in prayer.

Prayer of Ben Achmed in the Holy of Holies.

O Thou everliving One, Lord God of the heavens and the earth, encompassed with the glorious curtains of Thy majesty, from these golden symbols of this presence chamber we look up to Thee. We have lingered at the mercy-seat, and from beneath the outstretched wings of the kerubae have worshiped at Thy throne, and Thy revelations have been like light from the open heavens. Thou hast made our hearts tender toward all the holy Tabernacle, and by the appointments of Thy house and the symbols of Thy glory, our souls have been lifted to Thy heavens, and we have communed with Thee. As the kerubae were on the mercy-seat, and on the veil of separation, and on all the curtains round about, so the

attendants of Thy glory are ever with Thee. Thou dost ride in majesty upon the wind, the lightnings are Thy ministers, the hosts of heaven wait upon Thee; ten thousand times ten thousand and thousands of thousands attend Thy footsteps. We hear a great voice out of heaven, "behold, the Tabernacle of God is with men;" and here we come to the Mishkan Kebod Yehowah—the dwelling of the glory of the Lord!

Thou didst visit Israel when their feet were hurt with fetters, and their soul was brought into iron; this wilderness was their sanctuary, and the desolate places were made glad by the glory of Thy ministrations. O Thou eternal fountain of wisdom and truth, as Thou didst reveal Thyself unto Israel, break Thou the fetters of our sin; give us deliverance from all bondage, and set us on the high places of salvation. Cover us with the robe of God, and stretch over us the power of Thine hand; settle our mountain in strength, and our hopes in right-eousness, and make us Thy willing servants, performing all Thy pleasure.

O eternal One, Jehovah our Lord, as Thou didst sanctify this place with Thy glory, as here the burning light of the Shekinah was suspended from the heavens, a guide to Thy people, so do Thou, light-giving, light-sustaining, pour Thy revealing, guiding light upon Thy waiting servants, and surround us with the effulgence of Thy glory. As Thy law was hidden in this ark, so hide it in our hearts, and make it to us the tree of life that obedience may become the gladness of our joy, that we may glorify Him who has given His statutes to Israel. As the high priest came to this inner sanctuary with the blood of atonement, and sprinkled it before the mercy-seat, so may the blood of the great immolation be

sprinkled for us in the eternal Mishkan Kebod of the glorious heavens. As here the cloud of holy incense ascended from the golden censer, and filled all the consecrated place, so help us to offer acceptable incense from grateful and adoring hearts. Unfold to us the mystery of Jesus Messiah, the one High Priest of all these holy ministrations—the prevailing blood—the continual oblation. Blessing He ascended and passed through the heavens; blessing He has entered the true Tabernacle not made with hands, more glorious than all created things; blessing He ever lives to sprinkle the blood of the covenant—to pour the grace of His benediction on all His redeemed people.

O Jehovah, ever to be adored; the crown of salvation and the diadem of glory is on the head of King Messiah; bring us to see Him, the mighty prince in the house of Jacob, in the power and glory of His ministrations; King immortal and eternal. Make us to hear the tinkling of the bells of His priestly robes as He walks among the golden emblems in the eternal presence chamber, that we may know He lives. May our names be engraven and borne by Him as Aaron ministering with the blood of atonement bore the names of the tribes on his shoulders and on his breast.

Verify Thy promises to Thy waiting servants, and from this Thine holy oracle make us hear our Father's voice, and with the spirit of adoption, like children cry unto Thee. We have walked through Thy courts from the great atoning altar by the laver of sanctification, the sevenfold light and the presence bread, the golden altar with its morning and evening incease, to this Thy glorious throne behind the veil. Every step has revealed to us a richer and more mysterious treasure of redemption.

Thou hast commanded light to shine out of darkness and our souls have rejoiced in Thy truth. And now these lessons of Thy courts are ended, and we shall again be strangers and wanderers. We have learned that Thou art our Father, and all we are children, though Abraham be ignorant of us, and Israel acknowledge us not. Thou, O Lord, art our Father and Redeemer; Thy name is from everlasting. And now, O Holy One, be our Guide, our Strength and Redeemer. Bless us with the threefold blessings of the law—the Lord bless us and keep us. The Lord make his face to shine upon us, and be gracious unto us. The Lord lift up his countenance upon us, and give us peace. And when our pilgrimage is ended, bring us safely over Jordan to the one great Tabernacle of the heavens—from the shadow to the substance—where parables shall cease and symbols no more be needed-where all the countless multitude of the redeemed, from all . nations and kingdoms and tribes, with crowns of glory and palms of victory, shall unite in the triumphant song of Moses and the Lamb. Praised be the Lord God of the heavens and the earth. Amen and amen.

CHAPTER XXXII.

FINAL HISTORY OF THE TABERNACLE AND THE ARK.

In the wilderness the Tabernacle and the ark was kept in the center of their encampment. In their migration it retained its central position; the tribes marched and camped about it in the form of a great hollow square. Only on certain great occasions the ark led the march, as when they crossed the Jordan on their entrance into the promised land.

Having crossed the river, the head-quarters of the nation was established at Gilgal, on the plain of the Jordan, near Jericho. No special mention is made of the Tabernacle being erected here, but such was undoubtedly the case, as according to the general command this was one of the first things to be done when the tribes rested. Here the Tabernacle continued for at least seven years, some say fourteen, during the conquest of a large portion of the land. To this place the armies frequently returned from their campaigns among the cities.—Josh. x, 15.

At the time of the gathering of the nation at Ebal and Gerizim for the reading of the law and the utterance of the blessings for obedience, and the curses for disobedience, although the ark was brought here, the great altar and Tabernacle remained at Gilgal, for Joshua built at Ebal an altar—"an altar of whole stones, over which no man had lifted up any iron"—and here he offered

burnt-offerings and peace-offerings.—Josh. viii, 31. This was an exigency that made a departure from the general law that confined the offerings to the court of the Tabernacle allowable.

After the conquest was so far completed that the people felt secure, the Tabernacle was permanently located at Shiloh—"Rest," and this city became the ecclesiastical capital of the nation. It was a central position, convenient for the gathering of the people, about twenty miles north of Jerusalem. For more than 300 years—until the time of Samuel—this was the great rallying place of the nation, where three times a year, at the great annual festivals, all the males of the land were required to present themselves before God.

During the days of Eli, the high priest, in a war between Israel and the Philistines, the ark of God was taken from the holy of holies to the camp, under the presumption that its presence would give them a victory. Alas! Israel was defeated, and the ark fell into the hands of their enemies, and although afterward recovered by the nation, it was never again returned to its former appointed resting place. Eli, under the pressure of grief for the defeat of Israel, the loss of the ark, and the untimely death of his sons, fell from his seat and was taken up dead.

From the time the ark was removed from the protection of its sacred curtains, the glory of the Tabernacle faded. After the death of Eli the Tabernacle was removed to Nob, a city of the priests, about fifteen miles north-west of Jerusalem, and twenty or a little more from Shiloh. This was a city of the priests, but why the Tabernacle was removed here, or why taken from Shiloh, no explanation is given. It may be that in the wars

with the Philistines Shiloh had become an unsafe place for it. The Tabernacle was at this place when David, fleeing from Saul, came there to Ahimelech, and pressed with hunger, was fed with the show-bread.—1 Sam. xxi. Saul in a fit of anger avenged this favor shown to David by slaughtering the priests and destroying the city, 1062 B. C.

Upon this the Tabernacle was removed to Gibeon. it was taken to Nob at the death of Eli it must have remained there between seventy-five and eighty years. Gibeon was another Levitical city, about six miles north of Jerusalem. Here the brazen altar was established until it found a place in the court of the great temple at Jerusalem, though the ark was at this time at Kırjath-Jearim. At the time David built an altar on the threshing floor of Ornan, the Jebusite, on Mount Moriah, when God stayed the plague, the Tabernacle and altar of burnt offering were at Gibeon. It was at this place-Gibeon-Solomon offered up his thousand burnt-offerings, and here that the Lord appeared to him in a dream, and said: "Ask what I shall give thee." Solomon first acknowledged God's great mercy and goodness to his father, and then prayed for wisdom to rule aright the great people over whom God had made him king. And here the Lord not only granted him his desire for wisdom and understanding, but added with it riches and honor.

While the ark was sheltered in the tent prepared for it by David on Mount Zion, the old Tabernacle retained its hold on the affections of the people, and still continued to be the place of resort for the worship of God. There was also some form of worship kept up at Jerusalem. At one time we read of Zadok and Abiathar being priests.

Zadok was established at Gibeon where the great altar was still in use, while Abiathar seems to have ministered before the ark which was at Jerusalem.

At last the magnificent Temple of Solomon was completed; the ark of the covenant was removed into the holy of holies; the great brazen altar established in the court in the house of God; the other sacred vessels were removed to their more costly abode. The more humble Tabernacle had now fulfilled its mission. What final disposition was made of its materials we are not informed. During the long period of time it was in use many portions of it would naturally fall into decay. The silver foundation was incorruptible; the boards and pillars of acacia wood plated with gold might have been preserved, as they were protected from the weather, but the interior curtains and the coarser coverings would undoubtedly have to be several times renewed. Whether the zeal of the people induced them to replace these tapestries with the beautiful and costly fabrics of the original structure we can not tell. But the venerable sanctuary served its purpose in the economy of God's revelation, and after a long and honorable service of about 480 years—from the exodus to the completion of the temple, it was allowed to fall into decay, but not to be forgotten. has a large place in the history and religion of the Hebrew people in their poetry and songs of devotion. It has added largely to our religious vocabulary; it has been our instructor to unfold to us the spiritual and invisible things of God, aided us in the cultivation of our devotional feelings and sentiments, and will ever be remembered and celebrated in the song of the redeemed.

The History of the Ark.

We have seen how the sacred ark was constructed, and how it found a resting place within the curtains of the holy of holies. We have seen how it was made a place of meeting between Jehovah and His people. To the Hebrew nation it was a revered and most sacred treasure, and even amid the defections of sin and idolatry they seemed never to have lost their regard and reverence for the ark of their God. Even the nations about them looked upon it with awe mingled with fear. It was covered with the cloud of glory in its resting place in the holy sanctuary; it was screened with a royal covering of blue and purple when it was removed and borne with reverence upon the shoulders of consecrated ones. It occupied a central position in the camp, and was protected on all sides by an immense and watchful army. When at rest the costly curtains inclosed it from the eyes of the profane; when removed it was under the immediate care of those specially appointed, who watched and handled it with zealous care. It was to Israel the assurance of the divine presence and blessing.

When the time came for the entrance into the promised land, and the great procession of the tribes moved down the slopes of Moab, the ark of God, borne upon the shoulders of the priests, led the advance of the nation. God was now fulfilling the promise, and though long and wearisome years had intervened the land given by oath to Abraham was about to become their possession. As the Red Sea had been divided to give them deliverance from their enemies, so now, when the feet of the priests bearing the ark of God touched the waters of the Jordan,

a path was opened before them, and the waters stood on heaps above them till all had passed over.

On the plain of the Jordon at Gilgal the nation encamped; the Tabernacle was erected, and here the sacred ark found a resting place during all the early years of the conquest. It was from here the ark was taken out when with it the armies of Israel encompassed Jericho, and the walls of the great city were prostrated before it. As soon as the land was sufficiently subdued to make it safe, the ark of the covenant was taken to Shechem, and placed in the valley between Ebal and Gerizim, where amid the assembled tribes, as they covered the mountains on either side, the blessings for obedience and the curses for disobedience were pronounced.

When their enemies were subdued the Tabernacle was taken to Shiloh, and here the ark of God found rest, and here it remained for over 300 years.

In the days of Eli, the high priest, in a war between the Philistines and Israel, supposing they would be more likely to succeed if they had the ark of God with them, in an evil hour they removed it from the security of the holy curtains, and took it to the camp of Israel at Ebenezer, a few miles north-west of Jerusalem. But in vain are the symbols of God's presence if the spirit has departed. The armies of Israel were defeated, and the ark of God fell into the hands of the Philistines, who conveyed it in great triumph to Ashdod, and placed it in the temple of their god Dagon. The first night the idol was found face downward before the ark. Supposing it to be an accident, the image was again set in his place; but on the second morning he was again found prostrate before the ark, his hands and his head broken off. The inhabitants also were troubled with strange plagues, which they attributed to the judgments of the God of the Hebrews. Now, as then, the ark of God always troubles the enemies of Jehovah. They sent the ark to Gath, but the judgments of God followed and fell upon the people there. The men of Gath hastened to send it away and it was taken to Ekron. The people of this city cried out against it, and refused to have it among them. Why they did not destroy it can only be attributed to their reverence for sacred things, and their fears that still heavier judgments would be visited upon them. The God of the Hebrews was well known among them, and they feared Him as a God mighty in power.

After it had been in the country seven months a council of priests and diviners was called to determine what disposition to make of it. To avoid further punishment they determined to send it away from them, but in doubt as to where, or how, was to be settled in part by chance. The ark was laid upon a new cart; costly propitiatory offerings of golden images were placed in a chest beside it. To the cart were harnessed two cows that had never before borne a yoke; their calves were shut away from them and they were left to themselves to go whither they would.

To the great surprise of the people and the lords of the land, who were watching to see the result, the kine took the direct road to Bethshemesh, a city of the Hebrews, about twelve miles from Ekron, and about the same distance a little south or west from Jerusalem, now known as Ames Shems. They left their pastures and their young behind them, lowing as they went, as if anxious to call attention to their precious burden.

The men of Bethshemesh were in the field gathering their harvest; they hailed the return of the ark with great

joy; set it upon a rock in the field, made a fire with the wood of the cart and offered the two animals that had drawn it a burnt-offering to the Lord. Some of the men, thoughtless or forgetful of the command of God, and actuated by an idle curiosity, dared to open the ark and look into it. They were smitten of God—Josephus says by a thunderbolt—and many of them slain. Terrified by such a fearful visitation, they cried out: "Who is able to stand before the holy Lord God?" They were afraid to have the ark remain among them. We can safely stand before God, and are safe when we are obedient to His commandments, but disobedience provokes His judgments.

A delegation from Kirjath Jearim took the ark to that city, a town on the boundary between Judah and Benjamin, about ten miles north-west from Jerusalem, and six or eight miles from Bethshemesh. Why it was not taken back to Shiloh is not stated, and can not now be explained. Perhaps Shiloh had been destroyed by the Philistines, or had become an unsafe place for it, as the Tabernacle itself was removed to Nob soon after the ark was taken away. At Kirjath Jearim was a priestly family of some note, Abinidab by name; the ark was deposited at his house, and Eleazer his son sanctified to keep it. Thus the ark of God was separated from the Tabernacle, to which it seems never to have returned. It did not again find its appropriate resting place in the holy of holies till the great temple was built at Jerusalem.

Some suppose from 1 Sam. vii, 2, the ark was at Kirjath Jearim only twenty years, but the twenty years mentioned there evidently refers not to the time of the continuance of the ark there, but to the time in which Israel began to lament their sins and seek after the

Lord. It seems evident from the narrative that the ark was continued at this place, except being taken away for short intervals, from soon after the death of Eli, during all the time of Samuel and Saul, and even until David made preparations to remove it to the tent he had built for it on Mount Zion.

Once during this time we find it at Gibeah of Saul, four miles north of Jerusalem. It was brought here into the camp of Saul in the war with the Philistines, that he might inquire of the Lord.—1 Sam. xiv, 18. But this seems to have been an exceptional case, for the ark of the Lord seems to have been greatly neglected, as we learn from 1 Chron. xiii, 3, that it was not customary to inquire at the ark in the days of Saul. From the camp of Saul it was taken back to Kirjath Jearim.

Upon the death of Saul, David succeeded to the throne of the kingdom, and God gave him great prosperity. After reigning seven and a half years at Hebron, he established his court at Jerusalem. He remembered the God of his fathers; and soon made arrangements to remove, with great pomp and ceremony, the ark of God to a tent he had prepared for it upon Mount Zion. first attempt at removal was accomplished with a sad disaster, and the ark was left at the house of Obed-Edom. Here it remained three months, and God's favor seemed to attend it, for God blessed the house of Obed-Edom.-1 Chron. xiii. A second attempt was more successful, and with an immense retinue of attendants, with songs, rejoicings and festivities, the ark was lodged in the tent David had built for it on Mount Zion. The ark of God now continued to be honored, and some form of worship was conducted here, for David had priestly service before

the ark, though the old Tabernacle remained at Gibeon, and the sacrifices were offered there.

David used his high position, as all wise rulers should. not merely to increase the worldly glory of his kingdom, but to advance the interests of religion. The Lord greatly extended his dominions, and filled his treasury with gold and silver. He gave him rest from all his enemies round about, and established him in peace and security. Thus prospered, he felt it was not appropriate for him to dwell in a house of cedar, and allow the ark of his God to dwell in curtains. But as he was not permitted to build the house (1 Chron. xxii, 8), he left most ample means, and special directions for his son Solomon, and in due time the magnificent and costly temple was completed. The ark was removed from the tent on Mount Zion to the golden holy of holies on Mount Moriah; the staves were drawn out, prophetic of the rest it was now to enjoy; the Shekinah returned, and the glory of God filled the house!

Moses put into the ark the tables of the law; the pot of manna, the memorial of the bread of the wilderness; and the rod that confirmed the priesthood of Aaron; but the time came when the memorials of his care in the wilderness and of his sarcedotal choice were no longer needed. But the Ten Words were not, must not, be forgotten. The law abideth forever, the eternal foundation of the throne of God, and the perpetuity and welfare of man. When the ark was removed into the temple there was nothing in it save the two tables of stone.—Kings, viii, 9.

It remained in the temple unmolested until the time of the later kings of Judah, when some of the rulers, giving themselves up to idolatry, profaned the temple by setting up their idols even in the holy place. The priests, unable to endure this profanity, removed the ark. King Josiah rebuked idolatry, cleansed the temple, and ordered the priests to return the ark to its accustomed place. Here it remained until the city and temple were destroyed and Judah carried away captive to Babylon. What became of the ark on the destruction of the temple is an unsolved enigma. There are many theories and conjectures, but none on which we can rely.

It is not probable the ark was taken from the temple by the conquerors when it was plundered, for if so, mention would have been made of it. In Chronicles, and in Jeremiah, allusion is made to the most important articles taken by the conqueror, and among them the golden candlestick, but no mention is made of the ark. Nor could it have been destroyed with the temple, because all valuables the conquerors could find were removed by them before they set it on fire. The most reasonable supposition is that the priests who had charge of the temple, foreseeing the inevitable overthrow of the city, and knowing it would be abandoned to sacrilegious plunder, removed the ark to some secret and secure place known only to a few, and during the long years of the captivity the knowledge of the place was lost. If so, it is still in existence, for the most of it was solid gold and imperishable.

All Jewish writers agree that the ark was not in the second temple, and there is no evidence that any new one was made to take its place. There may have been a chest, as a receptacle of the law, as in Jewish synagogues at the present day, but nothing used as a propitiatory. Josephus says that when the Romans destroyed the

second temple there was nothing found in the holy of holies.

From the second chapter of the second book of Maccabees we learn "that the prophet Jeremias, being warned of God, commanded that the ark should accompany him till he came forth to the mountains where Moses went up and saw the inheritance of God. And when Jeremias came hither he found a hollow cave, and he carried up the ark, and the altar of incense and so stopped the door. And some of them that followed him came up to mark the place, but they could not find it. And Jeremias said the place should be unknown till God gathers together the congregation of the people, and receive them to mercy." This, no doubt, is the origin of the belief among the present Samaritans at Mount Gerizim, that the ark had thus been hidden, and will in God's time be restored.

"A similar tradition," said Ben Achmed, "has long existed among my people; that the ark of God with its sacred deposits was hidden when the temple was plundered by the Chaldeans, and that all shall be restored in the days of Messiah."

"The hidden ark," said Jason, "has truly been restored. Messiah, our Ark—the real Ark of God—has been given to the nations and we still have the sacred memorials it treasured—the manna, the law and the priesthood of the regeneration. The ark of the Taberernacle's temple accomplished its mission and is no longer needed."

CHAPTER XXXIII.

CLOSING LESSON—BEN ACHMED'S VISION—FAREWELL TO SINAI.

It was the last evening in the desert. Abdallah was busy with his preparation for their departure. The camels had been brought in from their distant pasturage, the drivers and the guide were idling about the camp. The company lingered at the table as if anxious to improve the closing hours of their desert sojourn in further converse upon the theme that had been to them so full of interest and instruction. Ben Achmed's seat at the table was vacant. He had wandered to a lone retreat of the mountain, where, with a soul aglow with the contemplation of divine things, he had meat to eat more refreshing to the hungry soul than any repast the camp table could supply.

"One thing," said one of the company, "has deeply impressed me in all these studies—the unity of this whole great scheme of revelation and salvation. The work is all of one piece; one mind has planned, one hand directed in all this work. It began with the cherubim and altar fires at the gate of Eden; it was seen in the worship, sacrifices and teachings of the patriarchs; it blazed out in the fires of the brazen altar; it was seen in all the rituals, symbols, sacrifices and services of the Tabernacle and temple; it culminated in the spiritual dispensation of Messiah—the atoning blood, the wonderful resurrection, the glorious ascension, the heavenly mediation—and the

work will be continued amid the splendors of the new heavens and the new earth, and will reach the consummation of its glory in the great spiritual temple in the heavens—the eternal mansions of the blest."

"Yes," said Elnathan, "these patterns we have been studying of things spiritual and eternal were of Him who built all things. For six thousand years the great structure has been growing, increasing in majesty and amplitude; Jehovah, the mighty Architect, making Himself known unto the children of men by the golden symbols, by the living teachers, by the inspiration of the prophets, the visions of holy men—leading us to the knowledge of the Divine Son—the better things of the spiritual dispensation. All have spoken of the same thing; all conspired to the attainment of the same great end!"

"Truly," was the response, "no one can examine this subject without being impressed, as another has expressed it, that the Bible is a divine plan stretching in unbroken line from the creation to the restitution. It leads the grand march of humanity from Paradise to the New Jerusalem; from patriarch to apostle; from the altar of Abel to the cross of Calvary; from the priesthood of a tribe to the priesthood of all believers; from outward worship in tabernacles and temples to spiritual worship every-where; from the struggle of evil on earth to perfect holiness in heaven; from the visible to the unseen and the eternal.* There is in all these Tabernacle symbols the elements of a prophecy reaching far into the future, revealing a mind of infinite wisdom to plan and infinite ability to execute."

"Compare it," said another, "with the ever changing

^{*}Heman Lincoln.

philosophies and religions of the world, teaching, as they do, now one thing and then another. This system, the oldest in the world, has never changed its plan or purpose. No other system, either of philosophy or religion, can claim such an origin; such antiquity; such a history; such unity and perpetuity; such a succession; such an unbroken series of events. There is about it a structural unity that is marvelous. The writers of these books of revelation were separated from each other by centuries, even millenniums of time, by great geographical distances. They form a lineal succession. Few of them were men of marked intellectual position; they were unknown in the histories or philosophies of the world. Before the flood, after the flood; from Chaldea, from Egypt, from Canaan—an unbroken succession of men of all ranks and grades in society-learned ones from the courts of princes; obscure ones from the shepherd's fold; from the palaces of wealth and the abodes of poverty, the rough and uncouth, the cultivated and refined; fishermen from the sea of Galilee, and Jews from the feet of Gamaliel, have all been engaged in the work-all moved by one great impulse; actuated by the same high and holy motives, evidently inspired by the same controlling mindunited builders in the one great temple of God. Speaking from the cities of Greece, from Mars Hill, from the dungeons of Rome, the plains of Asia, the deserts of Arabia. There is here a grand succession of events; the unbroken march of an army of holy men, that speaks in unmistakable language of the guiding hand of some great Invisible Power who is over all; who has ability to control and wisdom to direct-in whose mind the whole great scheme was planned from the foundation stones of Eden to the triumphal completion of the restored Paradise of God!"*

"Truly," said Jason, "the Bible is not two books, but one. The New Testament, with its spiritual revelation and inspiration, was not an after-thought. From Genesis to Revelation it is the one grand story of redemption—from the garden of Eden to the Tree of Life and the river of God, as seen by John in his vision on Patmos. The wisdom of Jehovah shines out like the fire of the pillar of cloud over the camp of Israel. The fathers worshiped in tabernacles and temples, with priestly rites and costly offerings; we have the temple of living stones; Messiah, the living foundation, the worship in spirit and truth. The Bible is the one revelation of God; a web of truth woven in the loom of heaven, and God's own hand threw the shuttle."

The evening was far advanced when Ben Achmed came in with a soul all aglow with his communings upon the mount. At first he was silent and seemed completely absorbed in profound and pensive meditation. Gradually his companions drew him into a more cheerful and social mood. In answer to some queries as to how he had spent the evening—

"You know," said he, "the cleft under the rock near the top of the mount—the traditional place where Moses was sheltered when Jehovah passed by and proclaimed His glory. Near here also Elijah long afterward stood at the mouth of the cave when Jehovah spake to him, not in the whirlwind, nor yet in the fire, but in the still small voice. These events of the past came back upon me like visions of angels, and I felt as though I was

^{*}Rev. Wm. Ashmore, D.D.

standing upon holy ground. No wonder our fathers delighted to worship on high places. Mountain tops have been associated with many of our sublimest revelations—like Moses on this Mount of the Law; Aaron on Mount Hor; Elisha on Carmel; Messiah on Tabor, Calvary and Olivet. 'Has not Jehovah,' I said, 'still spirits of ministration to drop His messages into the hearts of His waiting ones?'

"The vision of these things rose up around me and so deeply impressed me, the mountain scenery faded from my sight. Views of more glorious things were before me, and for a season I was lost in sublime and rapturous ecstasy. Then I seemed involved in a cloud and saw nothing clearly. Gradually the mists faded away, and the shadowy outlines of unknown visitants were before me. As one approached me with the dignity and bearing of a monarch, I beheld in his hand a rod inscribed with the great and ineffable name, and by that sign I knew the leader of the armies of God-the great law-giver of Israel! Lifting his hand, as if to command attention, 'I come,' said he, 'a visitant from you high courts of glory. Through me came to men the commandments of Jehovah. The great system of ceremonies, sacrifices, oblations and types all spake of Him who was to come. For Him my mission prepared the way. In His coming all has been fulfilled-types have found their completion, shadows their substance. Tabernacle and temple, typical rites and bloody sacrifices are now no longer needed. Prophets, legislators, teachers—their mission is ended. The crown is on the head of King Messiah, and he shall henceforth be all in all-greater than Moses, wiser than the prophets, more glorious than all holy men!'

"As the vision vanished, above me there was a cloud

of heavenly light, reminding me of the Shekinah of the camp of Israel, and as I gazed from it there seemed to emerge a radiant form of unearthly grandeur and sweetness, and Meshiah stood revealed, the crowning glory of the revelation of God. It seemed like a repetition of the scene on the Mount of Transfiguration, when Moses and Elijah, the representatives of the law and the prophets withdrew, and the astonished disciples lifted up their eyes and saw Jesus Only!" . . .

The morning dawned bright and beautiful, but the night had added another to the interesting incidents that characterized their stay at the mount. This was the fall of a slight shower of rain, the first they had seen since they had entered the desert. But little rain fell, scarce enough to wet their tents, but what was of special interest, it was accompanied by one broad flash of lightning and a heavy clap of thunder. As the peal woke the echoes of the mountain crags, and reverberated from cliff to cliff, it reminded them of those grand exhibitions of divine power that near four thousand years before Israel had been called to witness—the thunderings and the lightnings that accompanied the appearance of Jehovah in His majestic descent upon Sinai.

A part of the company were to return to Suez, by the way of Wady es Sheik, and Surrabit el Kadim, but Rabbi Ben Achmed had arranged to make the return by Mount Hor and the tomb of Aaron, and from thence to Hebron and Jerusalem. "Henceforth," said he, "all the land of my fathers will be invested with a new and deeper interest. I will study the revelations of Jehovah, and the character and the works of Meshiah, among the hills of Judea, in the cities of Galilee, and along the waters of

the Jordan in the holy city, by Calvary, Gethsemane and Olivet."

As the caravan moved down the valley, for a long distance the sublime heights of Sinai and Horeb remained in full view, and their eyes were often turned backward for a lingering sight of the mighty and enduring monument of Jehovah's ministrations among men. The emotions of each heart could be easily interpreted, and seemed to say: "Farewell, thou Mount of God! What lessons thou hast taught us as we have climbed thy rugged sides, lingered at thy base, heard the voice of God in the revelations of the law, and walked in the sanctuary of Jehovah!"

Jason was the last to give utterance to the strong emotions that stirred his impulsive nature. "Farewell, Sinai, Mount of God! Jehovah in His omnipotence lifted thy verdureless peaks in towering grandeur into the heavens -His august throne around which He gathered His adoring people. The blazing lightnings were the tokens of His presence; the thunders echoing from crag to crag, the anthem bells that summoned a nation to audience with the Deity. Mount of the law, Jehovah seems to have formed thee for this one purpose alone; He has encompassed thee with these everlasting barriers of deserts and mountains—vast ramparts of defense! The law given, the tuition of the people completed, the Tabernacle erected, and His worship established, the great drama ended, and thou wert left alone in solitary grandeur and gloomy solitude—never to be used again!

"O Sinai, impressive region of silence and solitude, of mountain ruggedness and sublimity, of fear and trembling, symbol of law, justice and judgment, thou hast led us to Calvary, type of mercy, acceptance and pardon! Calvary! standing amid the verdure and beauty of the fertile hills of Judah! Around thee are green fields, olive groves and fruitful vineyards. There are the sweet gliding waters of the Kedron; Siloam's refreshing streams; Gethsemane's inviting shades, and Olivet's smooth and gentle slopes—indicative of the fertilizing grace and beauty that spring up beneath the feet of Emanuel, making the desert bud and blossom as the rose, and rivers of salvation refresh the thirsty earth!"

To this there was from all the company a responsive and hearty Amen! . . .

A sudden turn in the valley—the lofty hills shut them in and the vision of the mountain was lost forever!

THE END.











